

# THE GUIDE TO HOLINESS.

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## Holy as Possible.

BY REV. D. SHERMAN.

It was observed by the lamented Payson, that he desired to be as holy as possible in this life. He had no fears of approaching too near the standard of Bible excellence; of becoming too completely assimilated to our great exemplar, our glorified Master, in heaven. This was a sublime, a noble purpose of that noble man; one, however, in which he finds in the church but few imitators. For, however lamentable the confession may be, we are yet obliged to acknowledge that vast multitudes, expecting to obtain the kingdom of heaven, apparently study to ascertain with how little of the love of God, of the moral purity of the gospel, they may be able to enter, rather than how much they may receive; how they may just go in at the door, to the marriage feast, ere it be forever closed, rather than how to approach in good time; how they may arrive in port just free from ruin, and not with all sails set, and under the pressure of a full breeze.

How many have hung on the term "perfection," taken exceptions to the mode in which the doctrine is explained by its advocates, or run away into some inextricable method of refining, or philosophising on the subject as really foreign from all practical and profitable discussion thereof, as was the thesis of the old school-men, as to how many angels can stand on the point of a needle.

To all serious and earnest minds, however, to whom sin has become hateful, and holiness supremely attractive, the practical

side of the question assumes the highest importance. Such individuals care less for the exact theoretical statement of the doctrine; they seek the practical side—the fruits resulting from the communion of the soul with God. The theoretical and the practical have no necessary connection, however specious a statement of this sort may appear. Were man, however, possessed of universal perfection, this would be true; but this is not the case. The heart may be right while the head is sadly at fault, inso-much that all men concede the discrepancy in general. The heart is truer and safer, as a guide through the entangling web of thought, through the practical difficulties of life, than the head. This is the practical sense, the religious instinct that leads us to the cross and to heaven. The husbandman may have but a meagre view of the theory of agriculture, while, in practice, he surpasses the best mere theorizer. Experience is to him worth more than theory. Theory would be very liable to defeat the pecuniary advantage of his employment. The same is true of spiritual things. There are a few minds that can dwell in the enchanted region of theory without impairing their views of practical piety; but with the mass it is not so. They must *feel* their way to heaven, step by step. The philosophy of the way will not be fully seen till they attain the goal.

This phase of the subject affords a good test of our real interest to reach the standard of piety, proposed in the Bible, as attainable in this life. Here do we often deceive ourselves. We think ourselves in earnest for the attainment, while, in fact, we are only curious about the statement, de-



fence, or alleged objections against the doctrine. It is liked as a theory, as a theme of discourse, as a target, by which to exhibit our theological marksmanship, or as an occasion to bolster up our orthodoxy or to exhibit our adroitness in eluding the received sense of the church, in hair-splitting the plainest, simplest, most comfortable truths.

But, to the mind really in earnest, these theoretical notions possess only a secondary and inconsiderable attraction. We need so much theory as to comprehend the subject in outline; and even this will be reached most readily by the heart. The peasant, who has groped his way up the mountain path, has a better knowledge of the way than the philosopher, who has merely theorized upon the matter, in his study. The earnest mind tests the matter by experience—ascends the hill—views the thing itself, and not the mere picture of it, sketched by some theological artist. He regards the plain teaching of Christ, rather than theories of his own, or the heads of others; the great heart and care of the gospel, standing out in its own light, rather than the divergent, many-hued rays reflected from the thousand creeds of the church militant. All these may be in error, may distort the original, and exert a ruinous influence on the souls surrendered to their guidance; but “the more sure word of prophecy” cannot lie; here is the voice of God, the oracle of supreme wisdom, able to make us wise unto salvation. To this centre of truth he comes, unrolls the volume, reads the promise, invokes the divine aid, and receives the comforting assurance that whosoever doeth his will “shall know of the doctrine.”

Such a mind, too, often perceives that under these varying, indefinite statements of the truth, is veiled the same sense, the identical moral state for which he has been in search. There is but one true religion, but a single genus of religious experience, but one high road to Heaven, though different parties have written at the entrance of this high way of holiness different designations, as perfection, entire devotion, pure

love, or entire consecration. But, however various the hand-writing of men, the finger-marks point all the same way; the head often interprets erroneously, but the heart faithfully leads us in the old paths, the one road to the bliss of heaven.

An individual in this condition properly seeks after the highest possible attainment in this life, less curious to know the ultimate goal of the soul in probation than earnest to attain all the moral purity he may, feeling that the whole will be requisite for the enjoyment of heaven. After our best efforts, much of the theory of experimental godliness will remain obscure, but no one, who has sought to be as holy as possible in this life, will have lived in vain. The Savior will respect this purpose; and, shedding his light on the soul, will reveal to us higher, more blessed possibilities of experience till we emerge into the full glories of heaven.

### Unbelief,

AND ITS RELATION TO OTHER SINS.

BY J. D.

BUT it may be said, “It is not actual sin that hinders the faith of a justified believer, who is seeking holiness, but it is some new duty or surrender, which has been presented by the Holy Spirit, and which he does not get the ready consent of his heart to do. He fears it is duty, but hopes it is not. In this half-persuaded state he may remain some time without losing his justification. Still it stands in the way of his faith; he cannot get the blessing until he does the duty, or gives his hearty consent to do it.

Very true, the seeking soul does sometimes, when praying for holiness, have new crosses and duties presented to him, which he must either do or consent to do, before the prayer for holiness is answered.

We heard an aged Father in Israel, who has long been an “example of the believer in faith and purity,” say, when he was seeking the blessing of a clean heart, he felt it his duty to make a certain confession. He



prayed and prayed, but it was of no use, he must confess. At length he broke the secret to his wife, and confessed all to her, but was not blessed. He then told it to a confidential brother in the church, but felt no better. He then resolved, if it was the will of the Lord he should confess it to *all the world*, he would do so. Then the mighty baptism of fire descended. To use his own words, "I had to become willing that every body should know me *inside* as well as *outside*, and I felt willing there should be windows in my heart, that all might look in and see all that was there going on; then the blessing came." He made no effort to believe, at this point in his experience; the blessing was imparted as soon as his will was surrendered in regard to that particular duty.

But does such an experience prove that unbelief cannot exist unless some such act of disobedience, or non-performance of duty produce it? We think not. It is true "Faith, without works, is dead, being alone." For instance, that blind man, whom Jesus told to go to Siloam and wash, might have had all faith that Christ was both able and willing to restore his sight, but if he had refused to go to the pool and wash, he would have remained blind; not because of his lack of faith, but of his lack of obedience. Naaman, also, was full of faith that the prophet Elisha could recover him of his leprosy, but he was displeased with the mode, and would have remained a leper still, had he not obeyed as well as believed.

But again, if the unconsecrated and disobedient are the only persons who are troubled with unbelief, why did our Savior have to reprove the disciples so often for their unbelief? We are told they "forsook all and followed him." Peter says, "Lo! we have left all and followed thee." Here is a perfect consecration. And yet how often we hear him saying to these consecrated disciples, "O ye of little faith." "O fools, and slow of heart to believe." "Because of your unbelief," etc. Indeed, our Lord reproved them more frequently for this sin than for any other.

And what is the experience of many of those Christians who have walked in the way of holiness for years? They not only testify that unbelief alone long kept them from receiving the blessing, but that it is the Goliath of the host, with which they have to contend, in the spiritual warfare.

Mr. Bramwell testifies that he sought the blessing long by works, but found it not, until he learned to look for it by faith, and then the sanctifying power was imparted.

Mr. Caryosso gives the same testimony, and many others that we might name, who, after having consecrated all else, "could not enter" into the Canaan of perfect love, "because of their unbelief." And we hear that holy woman, Lady Maxwell, after living many years in the light of entire holiness, exclaim, "O that I had a voice that could reach to the ends of the Christian world, I would say to every seeking penitent, only believe, and justification is yours; only believe, and sanctification is yours."

And Mr. Fletcher, after a long experience of holiness, with the most intimate communion with God, describes the withering effects of unbelief, as follows: "When I stand in unbelief, I am like a drop of muddy water, drying up in the sun of temptation; I can neither comfort, nor help, nor preserve myself. When I do believe, and close in with Christ, I am like that same drop, losing itself in a boundless, bottomless sea of purity, light, life, power, and love. There, my good and my evil are equally nothing, equally swallowed up, and grace reigns through righteousness unto eternal life."

Here the question may arise, if those persons were holy, how could they be troubled with unbelief? Is there any unbelief in an entirely sanctified soul? We answer, No; if a man's heart is cleansed from *all sin*, it must be cleansed from this root of bitterness also. Still, he may not have light on all the high privileges of the believer in Christ; hence his faith does not grasp many of the exceeding great and precious promises, for the full



power of the Holy Ghost on his heart; not because of his *unbelief*, but because of his want of *light* and *knowledge*. But let us remember that the "old serpent," the author of all unbelief, is just as bold in presenting this temptation to an entirely sanctified soul as he was to our first parents. When faith lays hold on a great and glorious promise, such as, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them;" then it is he whispers, "*presumption; be careful; not too fast,*" etc.

O, may the Lord help us, "*above all,*" to take the "shield of *faith*, wherewith we shall be able to quench all the fiery darts of the wicked," and, also, to "*be careful to maintain good works.*" Thus, with *faith* and *works* united, we shall go on surely and steadily.

Binghamton, March 4th, 1858.

### A Chapter for Odd Moments.

#### FRAGMENTARY TESTIMONIES.

It often happens that articles are written for the Guide which, for various reasons, cannot be admitted; at least *in full*. Many of these, however, contain select passages and scattered gems that ought to be preserved. For this purpose we shall occasionally make up a fragmentary chapter, containing extracts from communications designed for the press; accompanied, it may be, with an occasional passage from our own private correspondence.—[SUB.-ED.]

I have thought much about one thing;—it is this. When I was conformed to the world, not striving to live for God, but like my ungodly neighbors, except in simply belonging to the church, all spoke well of me—all *thought* well of me, so far as I know; but since I have been trying to live for God, all manner of evil has been said of me. Verily, the reproach of the cross has not ceased. These things are painful; but one cannot be crucified to the world without some suffering; and especially, one who had so much of the world in her

heart as myself. From my *soul* I cry,—*Let the crucifying process go on*; any way, so I may have the *power* of salvation in my heart. Give me *Jesus*—let all else go by the board.—[E.]

After a severe struggle, I was enabled to lay all upon the altar; and in a moment, even while I was yet speaking, my soul was filled with supreme love to God. Now I know for myself, and not another, that the blood of Christ "cleanseth from *all sin*." I desire to be actuated in all that I do or say, by the Spirit of the Most High God. I wish no higher honor than to be an humble follower of the blessed Jesus. I can say, come sickness, come death, or come what will, my God is my sun and shield, in whom are centered all my hopes. I would have God's will done in all things concerning me. I am not my own, but the *Lords'*, who has bought me with an infinite price.—[C. B.]

It is now seven years since God, for Christ's sake, forgave my sins; and I have never seen a moment since, when I would exchange my hope for all that this world calls good and great. Though many times under clouds of darkness, not knowing which way to turn, yet God, in every instance, directed my steps. I spent the best part of my life in the service of Satan; and had it not been for a faithful minister of the gospel, who introduced the subject of my soul's salvation, I should probably long ago have been numbered with the damned. But thanks to a merciful providence that interposed in my behalf!—I regret that I have not always lived fully up to my privilege and duty, where I could feel the approving smile of heaven all the while resting down upon me. I believe it is the Christian's privilege to walk in the sun-light of Jesus' loving countenance. For the past year I have thought much on the subject of a deep religious experience, as I have perused the pages of the Guide. It has engrossed my attention more than anything else. God has promised to fill



those that hunger and thirst after righteousness. I long to be filled with all the fullness of a Savior's love.

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In the fall of 1847, my mind was deeply impressed with the importance of forsaking all for Christ. Though enabled to rejoice in his pardoning love, yet I felt so painfully a want of entire conformity to the divine image, that I expressed in love feast my determination not to rest until I obtained the pearl of perfect love. The day following, so intense were my desires for *holiness*, that it seemed impossible for me to *live*, unless freed from inbred sin and filled with all the life of God. While engaged in secret prayer, the power of God came down with so much of *heaven and glory*, that I shouted aloud his praise. The clear witness of perfect love was given, and my happiness was beyond the power of language to express. My soul was full of glory and of God. I saw the sin of being ashamed to acknowledge the work of grace, and resolved to be a faithful witness.

Since then I have been many times so overwhelmed with the presence and love of God, that I have sunk down under a weight of glory. I believe I have felt the power of that holy faith and love that led the martyrs to the stake, and rendered them insensible to the flames. I feel at present a heavenly breeze wafting me on towards the harbor of eternal repose. Glory be to God! I expect to walk with Christ in white.—[MARY.]

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I sought and obtained mercy when in my sixteenth year, after drinking deeply of the "wormwood and gall" of repentance. I had a clear view of Christ as my Savior, and enjoyed the satisfactory evidence of my justification. I knew not but that my spiritual enemies were all destroyed; but after a while they began to appear, and I was again in trouble. But without regarding iniquity in my heart, I cried unto God for help. I called to mind the words of Jesus: "Every one that asketh,

receiveth; and he that seeketh, findeth." By simple faith I clung to this promise, and earnestly pleaded for the Holy Spirit to supply my inward want. And verily the Lord did hear me, and regarded the voice of my supplication. Though I did not know the blessing I then received by the name of "sanctification" or "perfect love," yet I now believe, with clearer views of the matter, that I did sell all for Jesus, and obtain "a heart from sin set free." I walked and talked with God daily, and my one object was to glorify him in all things. Timid as I was, I was so constrained by the love of God, that I would sometimes arise in a large congregation and speak with a boldness astonishing to myself. I am now trying to act upon the principle that I am wholly the Lord's.—[J. W. W.]

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My own soul never thirsted more for the *gospel* than now. I can hardly endure to listen to the sounding brass and tinkling cymbal that are too often heard instead of the *certain sound* of the gospel trump. Not long since, as I was compelled to listen to such empty sounds, (if I listened at all,) I felt so deeply the lack of power and nutriment, that I began to look to *God* to feed my hungry soul; and, blessed be his name! I did realize that I was fed with the hidden manna of *his word*, though not through the instrumentality of the minister. I believe it is God's order to feed the people through the instrumentality of his chosen *ministers*; but if they fail to impart the kind of food needed, the flock have the unspeakable privilege of coming right to the great Shepherd of Israel and obtaining a full supply.—[M.]

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DEFECTIVE RELIGION.—"A religion that never suffices to govern a man, will never suffice to save him; that which does not sufficiently distinguish one from a wicked world, will not distinguish him from a perishing world."—Howe.

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Blind unbelief is sure to err.



### Bring all to Jesus.

BY KATE.

BRING all to Jesus. Jesus waits to bless  
Each weary soul that comes to him for rest ;  
Let thy requests be known,—he can supply  
Thy every need ;—no good will he deny.

Bring all to Jesus, anxious, troubled soul,—  
He knows thy sorrows, will thy fears control ;  
He bears thy burdens, carries all thy grief ;—  
In Jesus only canst thou find relief.

Bring all to Jesus, heart by sin oppressed,  
Recline thy head upon the Savior's breast.  
Each throb thy spirit knows, thy Savior feels ;  
He deigns to bless thee,—now thy spirit heals.

Bring all to Jesus—sympathizing *Friend*,  
Upon whose grace alone thou dost depend :  
He lives to save from sorrow, sin, and death ;—  
O love and serve him while he lends thee breath.

Bring all to Jesus ;—thou art not thine own,  
Bought with a price—the *Father's only Son*.  
Bring all to Jesus ; fully all resign,  
And claim by faith, the blessed Savior *thine*.

### Antidote to Backsliding.

LETTER TO A YOUNG CONVERT.

BY MRS. PHEBE PALMER.

MY DEAR YOUNG BROTHER :—Your dear mother informed me yesterday, that you had recently set out in the way to heaven. She solicited me to unite with her, in praying for you, that you might never *backslide*, but ever maintain an onward course. I have indeed been praying that it may be thus with you ; but I have learned that faith and works must accompany each other, in order to be effectual. It has been urged upon me to direct your attention to the only way by which you may be preserved from backsliding. And here it is : “As you have received Christ Jesus the Lord, so *walk* ye in him.” The entire of the way to heaven, is a way cast up to walk in—not to stand still, or to go back, but it is the will of God that every day should be marked by special progress. *How* did you receive the Lord Jesus? Did

you not with much decision, and earnestness, yeild yourself up to his service, to be led by his spirit? You saw that you had been sinning against much love and light ; and you felt that you would sooner die than ever grieve his Spirit more. Thus you received the Lord Jesus. Now if you retain your *first love*, what *earnest* heed will be needful. How few retain their first love. Yet what God says of those who lose their first love is startling, “Repent, and do thy first works, or else I will come unto thee quickly, and remove thy candlestick out of its place, except thou repent.” If you become less zealous, less ardent in your desires to please God in all things, less prayerful, it will be because you have *left* your *first love*. But you cannot retain your first love, but by obediently going forward, being led by the Spirit. As many as are led by the Spirit of God, they are the sons of God. If you would retain your *adoption*, then, you must be exceedingly attentive to the monitions of the Spirit. We are divinely admonished not to be as the horse or the mule, to be driven about with the bit and bridle, but to be guided by the eye of God. If I were to be guided by your eye, how attentively would I keep my eye fixed on you. Now you can only be saved from sin by keeping your eye continually fixed on Jesus. “Look unto me and be ye saved.” Satan has snares laid for your feet ; and as he is exceedingly subtle, he will *surely* entrap you unless you continually look to Jesus for wisdom, succor, and sustainment. As you go forward, you will be gaining more knowledge, and your spiritual vision will become keener. Your responsibilities will consequently become greater. So you cannot always judge of what was your duty a week since, as the duty of to-day. For to him that knoweth to do good, and doeth it not, to him it is sin. You *ought* to know more now than you did last week. You cannot retain a state of freedom from condemnation, unless you go on to perfection. “There is therefore now no condemnation to them which



are in Christ Jesus, who walk not after the flesh but after the spirit." But if we do *not* walk after the spirit, there *is* condemnation. Many fancy themselves in a state of justification, who in many things walk after the flesh, and not after the spirit. The spirit always leads us by the way of the cross. Christ says, "If any man will follow me, let him *deny* himself and *take up his cross*." But there are some who profess a state of justification, who talk about going *around* the cross instead of taking it up, and yet they imagine themselves in the way to heaven. It is thus that many get into by-paths, such as Bunyan speaks of. Whatever the profession of such may be, they will at last be found with those mistaken ones, who will say, "Lord, have we not eaten and drunk in thy presence, hast thou not taught in our streets," etc. Let me then again say, if you go on in a state of justification, steadily following the Spirit, you will be led directly into the way of *holiness*. You have just commenced your journey heavenward. Yes, you are in the way. Resolve daily to walk in Christ as you have received him, and you will have found an antidote to backsliding.

#### END WORSE THAN THE BEGINNING.

"FOR, if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

If backslidings are so disastrous, and so hateful in the sight of God, how important to know of an antidote. If lukewarmness, in church communities and in individuals was regarded as God regards it, tendencies towards it would be shunned with as much abhorrence as the most deadly poison. What does God say to those who had left their first love, and were now lukewarm in his service? "I know thy works, that thou art neither cold nor hot: I would that thou wert either cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Did you ever try to drink water, neither cold nor hot? Then I need not speak of its offensiveness. You well remember how your nature revolted, and utterly rejected it. So does God abhor lukewarmness in church communities and in individual professors, and just as surely will he utterly reject them.

Now do not lay this article aside till you determine before God what your state is. Have you left your first love? Do you feel less ardent in the service of your loving Lord, than you did on the first week of your espousal to Christ? Do you feel less interest in the salvation of the perishing around you now, and do you manifest less ardor before the church, in your intercourse with the world, and in closet duties? "If ye love me, keep my commandments." Is a love and respect to all God's commandments, more engrossing with you now, than at the period of your early espousal? So that every power of your soul in waiting attitude before God, is inwardly saying, "Speak, Lord, for thy servant heareth." If these inquiries cannot be answered in the affirmative, is it not because you have left your first love, and become lukewarm? O! beware of backsliding, for the end of that man is worse than the beginning.

"God of unspotted purity,

Us and our works canst thou behold?

Justly are we abhorred by thee,

If we are neither hot nor cold."

LOVE TO GOD.—"Our esteem of God is fundamentally defective, if it be not primarily for the excellency of his nature, which is the foundation of all that is valuable in him in any respect. If we love not God because he is what he is, but only because he is profitable to us, in truth we love him not at all; if we seem to love him, our love is not to him, but to something else."—[Edwards.]

"The law of God will not take *ninety-nine for a hundred*."—[Secker.]



### Prayer.

BY LENA G.

HELP me, Father divine, to tread this sacred ground with hallowed feet and lifted heart. Well we know it is indeed more than the spoken words and rising voice that find echo in yonder courts of heaven, and lodgment in the ear of the Almighty; yet very prone are we to engage in the act of prayer, as though our blessed Savior was afar off, and we hardly dare look up trustingly, but just ask, over and over again, for blessings and mercies to rest upon and follow us all our lives. What a thought! We, frail, erring, dependant creatures, bending the knee before the great and holy, but very compassionate Father, and really troubling our hearts with cankering care about coming duties away on in the future, and telling this all-wise Master that we are afraid we shall fail or falter somewhere in the shining road to heaven; and when he bids step, we shall be unable to obey! Why, is this not complete distrust? And are we looking right up to Calvary, and watching the ever-flowing blood, and beholding his wounded hands—or vainly gazing over the obscure meadow-lands of futurity? Tell me, dear Christian, is Jesus near, this hour; and does the Holy Spirit sweetly whisper in your heart, "My Father, my Father;" and does he closely press your trusting heart; and do you now, this moment, see him interceding there for you? If not, is there anything more you ought to have; and can your soul rest short of its attainment? Let alone, then, the nice form of words, the faultless expressions of mental appreciations of "goodness, mercy, and long-suffering;" just let the heart plead; let the soul cry and cast its arms of faith about the cross, and bring it down to earth, and bear it, "all stained with hallowed blood," through evil as well as good report. Why, I would rather listen to the lisps of a child before the throne, than hear a "fine, eloquent prayer;" this talking so beauti-

fully to the King of kings and Lord of lords, is enough to make the heart-blood course wildly through the veins, and the cry come up from the deep of the soul,—precious, loving Savior, pity our ignorance, and teach us simplicity! Oh, what light and glory crowns the mercy-seat; and, as the heart sits calmly in the shadow of the cross, and looks up only to the spotless Lamb of God, how earth and earthly things vanish from our view; all worldly honor and human glory is void and groveling, for Jesus is revealed; his all-redeeming love pervades the soul. And, while we tarry here, great drops of tenderness and sympathy gush from the eye and trickle down the cheek, and we venture nearer and nearer the "eternal throne," until our conscious union with the blessed Savior is so full of sweetness and joy ineffable, that we feel our communion is, indeed, within the veil, and our fellowship with the Father and with his son Jesus Christ.

Glory! glory be to the Father, Son, and Holy Ghost forever!

Lima, N. Y.

### "Ye are my Witnesses."

BY DORA.

WHO is it that thus speaks? "The Lord." To whom is this language addressed? Unto his chosen people, whom he has previously addressed in the following language: "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine." He first calls upon the nations to gather together, and upon the people to assemble themselves, and "bring forth *their witnesses*, that they may be justified; or let them hear, (his witnesses) and say, It is truth."

"*Ye are my witnesses*, saith the Lord." The nations are gathered, the people are assembled to hear what the Lord's witnesses have to testify. Great is the responsibility resting upon them. It is necessary, in order to be a competent witness, to have a knowledge of the matter respecting



which the testimony is to be given. It is not of what others know, but of that which their own eyes have seen, and their own ears have heard. The testimony, in order to be weighty, must be perfectly harmonious, and confirmatory of the truths affirmed by him who has summoned the witnesses to testify. If it in any wise conflicted with his testimony, it would be a disadvantage to the cause that he wished to sustain. Now, it has been positively declared that "Jesus Christ hath power on earth to forgive sins." I am summoned, with numerous other witnesses, to testify respecting this declaration. Now, if I testify that my own sins are unpardoned, that upon my heart rests the burden of guilt, my testimony, of course, would be in opposition to the affirmation made, and hence prove an injury, instead of a benefit. It has been confidently affirmed that the blood of Jesus Christ cleanseth from *all unrighteousness*." When called upon to bear witness touching this fact, I testify that although I have heard others say that it was so, there was nothing in my experience to corroborate it, though I had sought it with earnestness; but on the other hand I was painfully conscious that my heart was exceeding vile, and far from holiness. Of what value would such a testimony be? It is declared, respecting the "yoke" of Christ, that "it is easy," and that his "burden is light." If I testify that since I entered upon the service of Christ I had borne a grievous yoke,—heavy burdens had been laid upon my shoulders, and I had found my position to be one of hard servitude and cruel bondage, I should most certainly frustrate the declaration given.

It is affirmed that "whomsoever the Son makes free, is free indeed;" that there is no condemnation to them who are in Christ Jesus, neither darkness to those who follow Christ. I stand forth among the Lord's witnesses—I am on his side, and I go on to state that I am bound in the chains of unbelief; bowed down to earth beneath the weight of condemnation; feeling sensibly

that I sin daily, yea, hourly, in thought, word, or deed; darkness covers my path, and I know not where I am. Does my testimony strengthen the cause of him who has chosen me for a witness?

It is affirmed that the Spirit of God bears an inward testimony with the spirit of those who are the children of God, assuring them of their adoption. I am called upon to bear witness to this fact. I testify that it is a point I long to know, and oft it caused me anxious thoughts whether I had indeed been born of the Spirit; whether I was the Lord's or not. All was doubt and uncertainty with me respecting it. I entertained a little hope that I had indeed passed from death unto life; but the heart is deceitful above all things, and desperately wicked, and I fear that I may be deceived, and after all be a castaway.

How valueless, yea, worse than valueless, is such a testimony. It conflicts with the declaration of God, and dishonors his cause. How important, then, that as a chosen witness, I be also a competent one, and from actual experience and knowledge, testify to the truth of the divine declarations. Then would I be enabled to say,—I "know that the Son of Man hath power on earth to forgive sins," for he has pardoned mine. I know that his blood "cleanseth from all unrighteousness," for it has cleansed away all my iniquity. I know that Christ's yoke is easy, and his burden light; for I have worn the yoke, and carried the burden, for many years. I know that whom the Son makes free, is free indeed; for from my soul the fetters of unbelief and bondage have been broken off, and I have long tasted the joys of freedom. I know there is freedom from condemnation to those who abide in Christ, and no darkness to those who follow in his steps. I know in whom I have believed, and that I have passed from death unto life; for the Spirit of God testifyeth to this truth with my spirit; and I rejoice in hope of that glory which shall be made manifest at the revelation of Jesus Christ. God's word is truth. Christ is all that that



word declares him to be. Wisdom's ways are pleasant; her paths are peace. The path of the just is as a shining light, increasing in brightness unto the perfect day.

If such was the uniform testimony of all of the Lord's witnesses, so sweetly harmonizing with the divine declarations, the gathered nations, and assembled people who hear would be forced to say, "*It is truth!*"

### The Secret of Success.

BY EDWARD E. ROGERS.

THE secret of success in the Christian life, what is it? The energized and energizing power that makes the saint a champion for God, in what does it consist? The question is practical, and the answer intensely interesting to the aspiring Christian soul. It is prayer; earnest, persevering, believing prayer. It needs no demonstration to prove that we have answered correctly; the experience of the humblest saint is ample testimony in confirmation of the fact.

Yes, brothers and sisters, the secret of success in the Christian life, is prayer. It is this that drives coldness and unbelief from the heart, and fills it with glowing love and joy; this that attracts, by an irresistible influence, the mighty Spirit of God to the soul, and gains that *spirit-cleansing*, without which the believer is but half a saint; and this that secures salvation for a world of sinners perishing. O, it is this that "moves the arm of God," and speeds on the reign of righteousness!

But what kind of prayer is needed? A formal, doubting petition, in which there is no ardent entreaty, no untiring perseverance, no filial confidence? Verily no! This is not prayer, but mockery of God. Prayer is heart-communion with Jehovah; and this communion, to be available, must have that trembling earnestness that the burning, visible presence of the "King of kings" would inspire. It must be real, by

grasping appropriating faith. It must be successful, by never-wearied patience.

Dear brothers and sisters, let me say a practical word in relation to this subject. Do you love to pray? Are those the sweet, elysian moments of your existence that you spend in the closet? Or, on the other hand, do you neglect prayer,—neglect the sacred duty of secret communion with God, and go seldom or never with your fellow Christians to the prayer-circle, to seek choice blessings for yourselves and others? Is the latter the case? Then wonder not at your coldness; wonder not that you are powerless in conflict with the destroyer of souls. O, begin to pray,—not to-morrow, but *to-day*; not formally and unbelievably, but with an intensity of ardor and faith.

"Prayer is the Christian's vital breath,  
The Christian's native air,  
His watchword at the gate of death,—  
He enters heaven with prayer."

You cannot live without it. Cease to pray, and at once moral death begins its reign in your soul!

To those who love to pray, especially to those who have tasted of the bliss of "perfect love," let me say, O, pray for Zion! She needs the "baptism of power."—Remaining corruptions forbid that she should go forth "conquering and to conquer," with swift and certain progress. Pray, pray for the spread of holiness.

For the children of Zion pray,  
The stains of sin they bear;  
If these are ever washed away,  
'T will be by earnest *prayer*.

HOLINESS.—"Holiness and complete victory over the world are what we want. These are high attainments, which are reached by faith, but commonly after many preliminary steps. There must be great searching of heart and prayer. We must not estimate our success in prayer by the peace, joy, or even ecstasies that accompany or follow it."—[Prest. Celin.]



### To Christians.

BY EDWARD E. ROGERS.

SING, Christian, sing  
Love's own impassioned lays.  
To Jesus bring  
Your fervent, holy praise.  
Sing of the grace that saves from hell;  
Let choicest, sweetest anthems swell,  
To laud thy dear Immanuel,—  
"Ancient of days."

Pray, Christian pray  
Faith's strong availing prayer.  
Once cease to pray,  
You cease to *do* and *dare*.  
A heart set free from sin implore;—  
Oh! for a *weakened* Zion, pour  
Thy ardent prayers, till *sin* no more  
Her *strength* impair.

Speak, Christian speak!  
O! cast your fears away.  
In spirit meek,  
Go bear the cross *to-day*.  
Point sinners to the "Lamb of God,"  
Ask them to tread where Jesus trod,  
To walk with you the heavenly road,  
And wear the crown for aye.

Fight, Christian fight!  
Hell's legions dark, oppose!  
Stand for the right  
Against ten thousand foes!  
Fight, nerved by holy energy;  
Fight fearlessly and ceaselessly.  
Not till you've gained the victory,  
May you repose.

### Scattered Thoughts.

BY Y.

THE Jew was commanded to love the Lord his God with all his heart, with all his soul, and all his might. To prove that some Jews did attain this state of holiness and of requirement, Jesus said of Nathaniel, "Behold an Israelite indeed, in whom there is no guile." If this state was attainable under the law; are we less able to fulfil the requirement under the ministration of the Spirit, which is more glorious? No sanctified soul can say anything

more than this, and God requires no more than to love him with all the heart, soul, and might.

*Duties*, are means of grace, as well as guards against temptation; therefore, we should hail them with gladness of spirit, knowing they ever bear in their train, *special rewards*.

The true meaning of a text of scripture, may be gathered from commentators, and the truest meaning of words picked out of lexicons; and so the plainest truths, and prettiest things may be set forth in a clear methodical way; yet, if the law of God is not written upon the heart of the speaker, with unmistakable evidence to himself and others, so that he understands what he is about, he will be only a sounding brass and tinkling cymbal, on most occasions. Yet it is a fact, that truth will fix itself in the heart of the sincere, earnest enquirer, sometimes, irrespective of the spiritual state of the preacher; but with the great majority of hearers, the speaker's heart must be in *his words*, to give the efficiency the Holy Spirit demands for its sanction.

We have our sowing and reaping seasons, in our inward spiritual experience, as well as in our outward duties and labors; there are times, when we have to pray much—go again, and again to the mercy seat, before we reap the blessing we need; at other times, a glance that way, through a promise, or providence, will satisfy the soul with a sweet portion of the divine presence. *Consciousness* is what we require in all our holy possessions, and this only satisfies the immortal craving.

When we visit our friends, we should strive to take "a little balm and a little honey;" if they are not in Egypt, yet it may be a time of famine with them.

When our friend has a praying relative removed to the upper sanctuary, where they cannot pray, but praise, then, we should take that place, and pray more frequently, and earnestly for the one bereft, and still needing prayer.

"A closer walk with God," is generally



connected with trial, that our graces may be proved genuine fruits of the Holy Spirit. "It must needs be that offences come;" and the trial of your faith is more precious than gold; "the fining pot is for silver and the furnace for gold."

Our blessed religion not only convinces the understanding, but dwells in our affections, thoughts, and feelings, and triumphs in our imagination; therefore it is the bond of cement in our most endeared relations.

Jesus could never have been touched with the "feeling of our infirmities," unless he had gone through all the stages of humanity; and we cannot truly, and deeply sympathize with the fellow-members of the body of Christ, except we are like partakers of their sufferings and trials; therefore, those who endure most hardness, are not only the most accomplished soldiers, but most useful, when rightly exercised in their discipline.

Many a temptation is dissipated by the morning light; and many a sorrow of the day is carried aloft by a song in the night season.

"Forget the things that are behind," said a friend; "never be so foolish as pick up again the little annoyances yesterday's sun set upon; the future is all bright, in its eternal glory, even if you get there as a Lazarus. Ever be looking up."

#### **A Methodist Church without one Witness for Holiness in its bosom.**

How strangely that sounds in the ears of those of other denominations, who have groped, and tried hard for the little light they have gathered upon the doctrine of sanctification. When such go, by invitation, to a Methodist class, prayer meeting, or love feast, they expect to hear many testimonies upon this state of experience, and their anticipations are great in regard to receiving light and instruction from those who have been accustomed to the *knowledge* of the doctrine; but how sadly they are disappointed, when they come away, and have

not found one who spoke of this state of grace, and their own stammering testimony was all that was given in favor of the full atonement of Jesus.

We asked a Methodist brother, who is a leader and officer in the church—a very good man—how many witnesses for holiness there were in his church? "Not one," he replied; the ministry in these days do not teach that doctrine, as the pioneers did." He also said that, at times, he thought he was in that state; at one time in his life he enjoyed it six months without a shadow.

We thought that good brother only needed a little help and light on the way of faith, to give him the abiding blessing of a clean heart. So there may be others, in that same church, who only need instruction to give them a clear experience in perfect love.

Y.

#### **It Leavened the Whole.**

BY H. C.

SIMPLICITY was a delightful peculiarity in the teachings of the Savior; but, although he adapted the lessons he taught to the most humble and illiterate minds, he always preserved the power of the truth he uttered. The thirteenth chapter of Matthew presents this characteristic of our Lord's teaching very strikingly, in the cluster of parables there employed, to illustrate the weighty truths of the gospel. Not one of that cluster, we think, more clearly answers this end than the parable of the *leaven*. This parable seems to have a general and a particular application. In the first place, it is prophetic of the glorious results to be realized by the promulgation of saving truth. However few and feeble might have been the first effects of Christianity, we are taught, by this parable, to look forward to the time when those small beginnings will have expanded into mighty proportions, and the gospel of Christ shall have scattered its leavening influences throughout the entire mass of humanity.

Leaven works progressively. So has it



been with the truth of the gospel. From the time of its foundation its workings have been manifest. Although we dare not say that it has leavened all the material to which it has had access; yet, wherever its messages have been received, and its designs have not been thwarted, its saving effects have been felt and seen. The light of this gospel has penetrated the darkness of heathendom, cheered the drooping spirits of the disconsolate, wakened hope in the breast of the despairing, driven away superstition, cultivated the untutored mind, led souls to Calvary, cheered them on their earthly pilgrimage, and lighted up all their pathway to the city above, into which their raptured spirits have been joyfully introduced. There was a time when the properties of that leavening truth seemed to be crushed beneath the freezing influences of papal superstition and error. *But the leaven was there.* By and by its power revived, and it has been spreading itself with glorious success, and will continue its gracious triumphs, till it *leavens the whole.*

This parable not only presents the glorious results which will eventually follow the workings of Christianity, but also the power and design of truth, in its application to our *individual hearts.*

The reader, we grant, subscribes to the Bible as the expressed will of God. If so, is it your belief that the gospel has sufficient power only to change the outward man,—to change a few of those desires, the gratification of which has so led you from God? Is it not the power of God unto salvation, in the fullest sense? It is well, if you have proved its leavening power, in the entire renovation of your nature. But how many are there, who profess to be “born again,” and yet exhibit apparently no change in their actions, conversation, or example. What false lights are raised! If the world estimated the value of religion by such examples, what a fearful mistake would they make, what a false impression would they receive.

Gospel truth has a power that cannot be

destroyed. But though not destroyed, it may be *rejected*. It is not only the “world” that rejects it, but *professing Christians* are often guilty of the same rejection. If admitted in the heart, and cherished there, *that truth, like leaven, will leaven the whole*; and when that heart is wholly leavened, it is *pure*. The outflowing streams of moral action will be likewise pure. The man will be entirely devoted to the work of God, for his purified nature will feel at home nowhere else. Why does not gospel truth and grace leaven the church and the world? We evidently refuse the leaven a place to work. May God leaven our hearts, and leaven them entirely.

Bayfield, C. W.

### What can Holiness do for our Tongues.

BY REV. W. S. T.

“For in many things we offend all,”—or we all offend.

If any man offend not in word, the same is a perfect man, and able, also, to bridle the whole body.—JAMES iii. 2.

BIBLE critics are pretty generally agreed that the first sentence in this passage should be rendered thus, “For in many things we all offend.” This makes complete sense; the present rendering does not. We hold that it is entirely consistent with the doctrine of entire sanctification or Christian perfection, that those living in this state may err in judgment, and consequently, sometimes err in practice. This state in grace does not contemplate an unerring judgment or reason; nevertheless, it does maintain that there will be greater freedom from errors in judgment and practice among those who enjoy this state in grace, all things being equal, than among those who do not enjoy this rich blessing. This is so, for the very best reason. Those who are partakers of this grace are more under the guidance of that Spirit which leadeth “into all truth,” than others. Such do not lean so much to



their own understanding. Let none, then, seize upon the scripture standing at the head of this article as a strong proof-text against the doctrine of entire sanctification in the present life. The very next sentence shows most conclusively that this verse may not be used against this doctrine; for it states, "if any man offend not in word," showing it a possible thing, "the same is a perfect man."

The term perfect, here, as elsewhere, when applied to men, does not mean *absolute*, but *relative* perfection. It means perfect of its kind. Here it means an *entire man*, filling the Christian standard or requirement; the measure of the stature of a man in Christ. Having thus premised a little, concerning the meaning of some of the terms of this scripture, we are ready to enter upon the main design of its selection, viz: *What can holiness do for our tongues? Are we to have sanctified tongues?* If it is true, as the apostle James says, in this chapter, which we doubt not, that "The tongue can no man tame," then can the power of holiness tame it? can the grace of "a clean heart" regulate this "little member boasting great things; this "fire," this world of iniquity, "setting on fire the course of nature," and itself being "set on fire of hell?" We hesitate not to answer, Yes, it can do *this* for us. "This is a mighty achievement." So it is, but none too great for omnipotent grace. How much the churches of Jesus Christ are cursed by the unsanctified tongues of their members! There is no more fruitful source of trouble, strife, ill-will and schism in the church than the tongue; than evil speaking, backbiting, or "devouring one another," as Paul styles it in his letter to the Galatians. God's ministers have more difficulty in managing this evil than probably any one thing. Faithful and affectionate sermons in a majority of cases have failed to cure this wide-spread sin. We have solemnly come to the conclusion, that nothing short of entire sanctification will ever cure it. As long as Christians rest satisfied with a low state of

justifying grace, we shall see the monstrous inconsistency of proceeding "out of the same mouth" "blessing and cursing." "My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive-berries; either a vine figs? So can no fountain both yield salt water and fresh." Is it to be concluded from hence that persons merely enjoying a justified state are guilty of this sin? Or are those guilty of this grave offence of the tongue not Christians? This language of James would seem to favor the latter. This, however, may be reconciled in this way, and yet allow them to be Christians. When professing Christians yield to this evil we must either interpret them as being in a backslidden state, or deceived. The latter may be the case sometimes, but the former more frequently. We must all have noticed that many persons given to evil speaking are entirely free from it at certain times in their religious life; and these are the times when they are enjoying a season of revival in their own souls. The more charitable view, then, to take of such Christians is, to consider them in a sadly backslidden state when they habitually indulge in this practice. Let it be remembered that a backslidden state is but little better than that of entire impenitency. Let all, then, who are guilty of this abominable sin learn that they are in a most lamentable condition, and that there is cause for the greatest alarm concerning themselves. There is, it will be seen, a much greater liability of persons in a justified state lapsing into this evil, than there is of those who can set to their seals that "the blood of Christ cleanseth from all sin." The surest remedy, then, against this evil is to preach entire sanctification in the present life, as the positive duty and privilege of all believers in Christ. We must make believers feel that it is not optional with them whether they are thus holy or not. This is commencing at the right place; this is purifying the fountain, and the stream is necessarily pure; this is



first making the tree good, and the fruit is of necessity good also. When this is done *thoroughly*, and kept good by daily and hourly accessions of grace, there is not that anomalous thing we too often see in halting Christians, of "blessing and cursing," "sweet water and bitter," olive berries on the fig tree, and figs on the vine.

Again, there are doubtless some who love Christ, that are greatly troubled with their tongues. They have severe conflicts with this besetting sin. They feel they are often brought into bondage by it. They feel it, and know it. It causes them many hours of bitter repentance. They sincerely desire to have the mastery over it. Permit me to say, dear brethren, the only sovereign antidote is "perfect love;" "the fullness of the blessing of the gospel of peace." Never dream of being entire masters of your tongues till you have entered the land of Beulah, the rest of faith from inbred sin. It is your blood-bought privilege to be delivered from this evil that has so long embittered your religious enjoyments, and crippled your influence for good with others. Come to Christ, then, for "a clean heart," and "a right spirit." Let all ministers who wish to see evil speaking banished the churches of Christ, affectionately and ardently exhort their people to seek all the mind of Christ; let them set to work to show them what is their high privilege in the gospel; what is their "high callings' glorious hope," and they will find it to be the *high and surest road* to success, in ridding the church of this fearful evil. Then sermons against evil speaking will not be called for. Hitherto we have been seeking to purify the stream instead of the fountain.

Once more: The apostle seems to take it for granted, that he who can govern his tongue, can do everything that belongs to a Christian; "*he is able to bridle the whole body.*" This shows us what a general and fearful evil the tongue is. It seems to be the last enemy that is conquered. All others yield before it. It is the last to quit the field. This Christians generally

know from sore experience. Let us in God's name resolve on victory over this foe. Let us never leave the field till this enemy is completely subjugated. But, be it remembered by all, that we can only conquer by "*the blood of Christ.*"

A word in conclusion to the professors of holiness. Though we are supposed to be guiltless of this evil, and so we should be to the extent indicated in the outset of this article; yet we fear that we cannot claim that exemption this scripture contemplates, or the church and the world have a right to expect of us. Do not we often talk too much? And we know who hath said, "In the multitude of words there wanteth not sin." We especially need to be very guarded in our conversation. How often after conversation had with others, we have felt the need of praying to God, "Set a watch, O Lord, before my mouth; keep the door of my lips." And it had been wiser in us, to have fervently put up this prayer before we had the conversation. Many excellent and devoted Christians are *habitual talkers*. That is, it was an old and inveterate *habit* with them before conversion and sanctification, and they find to their annoyance that it occasionally arises and asserts its old claims. Let such pray this prayer much; "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord." Let the world and the church see in us, that holiness enables us that we do not "offend in word," and that we are "able to bridle the whole body." Sanctified tongues will arm our cause with a double power. It will be immensely serviceable to the cause we advocate and love, above all others. Should we ever from weakness of judgment "speak unadvisedly with our lips," let us embrace the earliest opportunity to make confession and reparation if possible. This is the true Christian course. This, instead of injuring us, or the blessed cause of Holiness, will help it. We could not injure it more, than refuse to do thus, when we have erred. Do not some, from a false notion, or fear of



crippling the cause, refuse to make a frank confession of their errors of judgment and practice? In the first place, remember that you do not profess to be infallible, therefore should you err, confess it frankly and humbly. "For in many things we all offend," or err. The blood of Christ atones most fully for all such offences or errors; seeing they were not voluntary.

Honolulu, S. L., March 10, 1858.

### The Departed.

BY A STUDENT.

"YE men of Galilee; why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

NOT Jesus, only, going up from Olivet into the heavens, fixes the wondering gaze of those left behind, upon those heavens. But when a partner of our lives, all human as ourselves, takes flight, we are left gazing, we know not how long, toward the mysterious regions whither the soul has fled. We are not all of us as ready as were the men of Galilee to receive the suggestion of the angels attendant on the scene—that this earnestly searching look for such as have, "passed away," will do no good;—that we can learn nothing by it—that the cloud receiving a departed one, though a cloud of glory—has received the earth—released a spirit out of our sight; which a gaze never so steady, nor so long, can penetrate. We say to ourselves, had the soul and body both gone up together as did Christ's, we would sooner turn our eyes away. But here is all the form left. It is lying before us as in sleep. Yet there is no power that can rouse it. The something that once kept that brain-machinery in motion, and produced thoughts that would send an archangel on one of his longest flights—has gone. We saw signs of its going, but could not see it in its flight; and yet we continue to gaze upward, for we know it has gone from earth

—it must be upward. And now the prostrate body is going to decay. The soul left it, because it could remain in it no longer. That intangible something which is a companion of the soul, and acts as a chemical agent with human vitality, has escaped; some rupture has been made, or some particles inimical to the affinity have obtruded themselves; or there has been too much letting down of vital, animal action, so that the silver cord has been loosed, and the compound life-conditions have ceased. The earthly part is left, it may be, in perfect form, but it must be committed to its companionship in the dust. "Dust to dust, ashes to ashes." Though we often look upon the spot where the dust is reposing with the most tender recollections, it is only for a moment that we look downward; we are the next moment gazing into the heavens. It is so lately that we have known all the modes of life with our loved ones here, it seems as if we must know something of the mode of existence, yonder, where the thinking, living, sensational part has gone.

Earthly knowledge we would throw away, for the time, so small a treasure does it seem, without a knowledge of the dead added to it. From the moment they draw their last breath here, we can know nothing of them until we follow them, if it be fifty years; though their last breath might have been a shout of triumph, or a sweet expression of the love of their souls for those they were leaving here. O! mysterious arrangement! Why are we so shut in, or shut out, and the windows darkened? The angels tell us it does no good to gaze. I have felt their reproof many a time, and have asked myself, is it a lack of faith in me respecting the future, that makes it so hard for me to give it all up to the future time of development. God would not take his child out of one mode of being without putting him into a better mode; and why is not this consideration satisfaction sufficient for any who have been trying to follow the flight of a departing spirit? We



must go about our work upon earth, and not continue trying to see beyond the cloud which hangs between us and the glorified. Peradventure the cloud will be parted a little sometimes, and a ray of light shine through upon us; and peradventure some loved spirit will wing by, when the cloud is thin, and we shall get a glimpse, and hear a strain, which will make us feel that those we love are not far away. This much we know, that the Divine Comforter will supply all lack of other resources. O, for the deepest reliance upon him.

May, 1858.

### Communion with Christ at his Table.

BY E. L. E.

How sweet the hour, when friend with friend  
A fond and pure communion holds;  
When heart with heart delights to blend,  
And thought to thought its life unfolds.

But sweeter still the hallowed place  
Where Jesus deigns his friends to meet,  
And show his love with heavenly grace,  
And all its wondrous forms repeat.

He spreads a feast of costlier fare  
Than monarchs decked in regal state;  
Not angels the rich dainties share,  
Or seraphs on its service wait.

For fallen man, redeemed, forgiven,  
The sumptuous board alone is spread,  
With bread of life—the bread of heaven,  
And wine—the blood for sinners shed.

“Come,” says the Master, “and partake,  
In sweet remembrance of my love;  
This cup the thirst of earth shall slake,  
This bread, the hunger-pain remove.”

We come, dear Savior, in thy name,  
Thy banquet of the soul to share;  
The covenant of thy death we claim,  
And rest our whole dependence there.

O Savior, may thy kindness give  
One crumb, one precious drop to me;  
So shall my famished soul revive,  
And all my being live in thee.

### The Brief Gospel.

“Only believe.”—Mark v. 36.

THE briefest of the “words of Jesus,” but one of the most comforting. They contain the essence and epitome of all saving truth.

Reader, is *Satan* assailing thee with tormenting fears? Is the thought of thy sins—the guilty past—coming up in terrible memorial before thee, almost tempting thee to give way to hopeless despondency? Fear not! A gentle voice whispers in thine ear,—“*Only believe.*” “Thy sins are great, but my grace and merits are greater. ‘Only believe’ that I died for thee—that I am living for thee, and pleading for thee, and that ‘the faithful saying’ is as ‘faithful’ as ever, and as ‘worthy of all acceptance’ as ever.” Art thou a *backslider*? Didst thou once run well? Has thine own guilty apostacy alienated and estranged thee from that face which was once all love, and that service which was once all delight? Art thou breathing in broken-hearted sorrow over the holy memories of a close walk with God—“Oh, that it were with me as in months past, when the candle of the Lord did shine?” “*Only believe.*” Take this thy mournful soliloquy, and convert it into a prayer. “Only believe” the word of him whose ways are not as man’s ways—“Return, ye backsliding children, and I will heal your backsliding.” Art thou beaten down with some heavy *trial*? Have thy fondest schemes been blown upon—thy fairest blossoms been withered in the bud? Has wave after wave been rolling in upon thee? Hath the Lord forgotten to be gracious? Hear the “word of Jesus,” resounding amid the thickest midnight of gloom—penetrating even through the vaults of the dead—“Believe, *only believe.*” There is an infinite *reason* for the trial—a lurking thorn that required removal, a gracious lesson that required teaching. The dreadful severing blow was dealt in love. God will be glorified in it, and your own soul made the better for it. Patiently



wait till the light of immortality be reflected on a receding world. Here you must take his dealings on trust. The word of Jesus to you now is, "*only believe.*" The word of Jesus in eternity (every inner meaning and undeveloped purpose being unfolded,) "Said I not unto thee that if thou wouldest *but BELIEVE*, thou shouldst SEE the glory of God?" Are you fearful and agitated in *the prospect of death*? Through fear of the last enemy, have you been all your life-time subject to bondage?—"only believe." "As thy day is, so shall thy strength be." Dying grace will be given when a dying hour comes. In the dark river a sustaining arm will be underneath you, deeper than the deepest and darkest wave. Ere you know it, the darkness will be past, the true light shining,—the whisper of faith in the nether valley, "Believe! believe!" exchanged for angel-voices, exclaiming, as you enter the portals of glory, "No longer through a glass darkly, but now face to face!"

Yes! "Jesus himself had no higher remedy for sin, for sorrow, and for suffering, than those two words convey. At the utmost extremity of his own distress, and of his disciples' wretchedness, he could only say, 'Let not your heart be troubled; ye believe in God, believe also in me.' 'Believe, only believe.'"

"Lord, I believe, help thou mine unbelief."—[Words of Jesus.]

### The Internal Christ.

BY MRS. P. L. UPHAM.

"THE Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into the furnace of fire. Then shall the righteous shine forth as the sun, in the kingdom of their Father."—MATT. 13.

WE are looking for the fulfilment of these words of our blessed Lord, for the triumphant reign of Christ on earth. The separation of truth from error, and a final condemnation of evil, must precede the

reign of Christ on earth, as king and conqueror, or be simultaneous with it. The contest must be ended when the victory is won.

Christ is to reign in the heart. Satan, and all evils must be cast out. Man is powerless to accomplish this work without the prayer of faith. He must look to the living Christ, as the children of Israel were taught to look to the brazen serpent.

The whole man, body and soul, must be consecrated to Christ. Body and soul are intimately conjoined. The fibres of both are interwoven, as a delicate piece of network, and cannot be disjoined, until the spirit, or inner man, by the process of death, is drawn from the material fabric.

It was into this human sphere, or into man's humanity, that our Lord descended. This humanity he exalted, sanctified, glorified, and made it a receptacle for the god-like nature. Christ resisted all sensuality, derived from mother earth; all attacks from the world, the flesh, and the devil, and thus set us an example of overcoming. Blessed is he that overcometh. "Behold," says Christ, "I give unto you power to tread on serpents and scorpions, and over *all* the power of the enemy."

All the powers and capacities of the spiritual man are good, and will be perfected forever in the likeness of God, in which image man was originally created. It is eating "forbidden fruit" which debases man.

As truly as man has borne the image of the natural man, he must also bear the image of the new man, Christ Jesus. This image must be begotten in us by the power of the Holy Ghost. Whatever stops short of this spiritual birth, is imperfect in its essence and development. All the stages of progress that precede this birth, are only preparatory to this divine conception and out-birth of the divine or holy nature in man. "Christ was the first-born among many brethren."

"Christ born within us." Let not this precious truth be repelled. It is of God,



and cannot perish. Whoever resists it will sink into his own self-life, and die. God is true. The powers of evil are under his control. When man submits wholly to God he will find emancipation from evil, and become the Christ-man, internally and externally. The Christ-man and the Christ-woman are alike members of the mystical body of Christ; alike temples of the Holy Ghost. Neither should arrogate to themselves authority over the other, but labor side by side. An Anna and a Paul may speak and pray, and go from house to house, and from city to city.

The angels dwell with the holy or Christ-man. The same life of God fills the heart of the angel and the purified man. The angels cannot be in oneness with man while he cherishes any evil. What fellowship hath holiness with sin?

When man is holy the angels coöperate with him efficiently. It is not their province to thwart the free will of man. It is the combined agency of angels and men, under the directing power of the great head of the church, which is to overthrow all existing evils in the world. Angelic agency in the overthrow of evil, in the last days, is distinctly portrayed in the Book of Revelations.

Send forth thy angels, O thou Lord of heaven and earth! Ye angels that excel in strength, mighty in power; ye spirits of the just, once on earth, descend! Come to our homes; come to our hearts, and help us in the struggle against sin. Scatter the powers of evil with the breath of the Almighty. Then will the new heaven and the new earth rise upon our vision.

The heavens and the earth are often used, symbolically, in Scripture, to denote the internal and external man. The external man fell, or yielded to the seductions of the flesh, and brought ruin on the internal.

Says our Lord, "he that overcometh, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter, shall they be broken to shivers." Rev. ii. 26.

"He that hath an ear, let him hear what the Spirit saith to the churches." "To him that overcometh, will I give to eat of the hidden manna; to him that overcometh will I give to eat of the tree of life." "He that overcometh shall inherit all things." "Him that overcometh will I make a pillar in the temple of my God; and I will write upon him the name of my God; and the name of the city of my God, New Jerusalem, which cometh down out of heaven from my God."

There is no evil in the universe but sin or disobedience. Sin lies in the consent of the will, and not in the thought or suggestion of the tempter. Whoever condemns sin in himself, is putting Satan to death.

Evil must die. The curse of God is upon it. It is becoming more apparent that it may be openly condemned by the voice of truth, speaking through the children of God.

"Behold," says Christ, "I come quickly." Sin is no more. Satan is bound. The thousand years are fulfilled in which he is to deceive the nations. He is now to be cast into the outer darkness, and sleep the sleep of death.

"Amen, even so. Come, Lord Jesus."

### Holiness—Its Effects.

THE next item we would introduce as the subject of a few reflections, is our *memory*. This is justly regarded as one of the superior faculties of the mind. Its influence, for good or for evil, is very great. We all know, who have observed the developments of this faculty in its natural or unsanctified state, that it is seriously depraved. The Scriptures particularly teach this solemn fact, and also the sad effects flowing therefrom. Through the forgetfulness of Pharaoh's chief butler, Joseph remained "two full years" in prison before his case was brought to the consideration of the king. Many times the children of Israel forgot the mercies of God, and the miraculous deliverances which were



wrought for their preservation; hence they turned back again to sin, and were, consequently, in various ways, slain by thousands.

When the Savior tabernacled in the flesh, his disciples were constantly listening to his teachings, and beholding the miracles which he wrought, but they almost immediately forgot them. A forgetfulness of the works of God, of his commands, of his teachings, of our own duty and obligations, is a sin of no small magnitude. The teachings of the Bible constantly remind us of this truth, and we are therein required to "remember," to "forget not," to "consider" these things. Holiness, by which we mean entire sanctification, is a scriptural remedy for our poor, weak, and depraved memory. God has made a rich, a special provision for this suffering feature of the mind. When it is fully consecrated to God and to his service, we may, through faith, claim the promise of the Holy Ghost, "to teach us all things, and to bring all things to our remembrance, whatsoever he saith unto us." This is an essential auxiliary to happiness and usefulness in every department of public, social, or private life. Has the mother made a promise to her child? She needs reliance on divine power to enable her to remember that promise. Has the merchant an engagement with another? He needs the Spirit's promptings to fulfil that engagement. Has the minister studied a good sermon, or found in his readings, or gathered in his pastoral visitings something valuable and instructive for his people? He also needs a special faith to call for Divine power so to act upon his memory as to produce the needed recollection and assistance which the circumstance may require. Thus with the scholar, the mechanic, the teacher, the laborer. We all need help to attain and retain that knowledge necessary and applicable to our several circumstances. In order to accomplish this desirable state of things, the sole glory of God should be kept in view. There are, also, various simple yet efficient helps which might be brought to our aid.

For instance, a written memoranda of engagements or duties which we are liable to forget; a prompt and immediate attendance to every duty in the first opportunity which presents itself; a cheerful and grateful reception of hints from others, relating to our personal affairs. Others may sometimes see for us better than we can see for ourselves.

Again, we cannot be too careful to abstain from such reading or conversation as will unnecessarily burden or dissipate our memory; and we should read slowly and studiously such works as will benefit the soul and purify the memorative faculty. When instruction comes to the mind in reading, or from any other source, it is our privilege to send up the ejaculatory prayer of faith to God to fasten it upon our memory, and to bring it again to our recollection, whenever it may be necessary for our benefit, our usefulness, and his glory. By such a course of training, the memory may become strong and effective. This faculty will, no doubt, live in ever-growing strength far beyond the bounds of time, and greatly enhance the glories or miseries of our eternal existence. To the lost soul, how awful must be the pang, when she starts up, and hears, in the language of inspiration, "*Son, remember thou in thy life time receivedst thy good things,*" etc.

Beloved reader, let us remember, and remember well, "the things that make for our peace."

Probably in no part of our being are contests between sin and holiness so sensibly perceived as in our passions or emotions; yet, independent of the higher faculties of our mind, and the teachings of the Bible, they are no criterion by which we can judge correctly of our spiritual state. To distinguish, therefore, between the right and wrong emotions of the mind, it becomes necessary to appeal to the Bible. "*Try the spirits,*" etc., is a divine injunction, binding upon us all in every condition of life. Yes, "let him that thinketh he standeth," even in the "highway of holi-



ness," "take heed lest he fall." Doubtless many have made shipwreck of true Christian faith by their disregard of these requirements. I have sometimes thought that our passions were to the soul, like the wind and water to a ship. The ship, to answer the design of the builder, must have them. Yet no one thinks of its being controlled and guided solely by them. The chart and the compass are requisite. So with the soul of man. The wind and waves of passion or emotion, however good they may be, need to be guided and controlled by the Spirit and chart of God.

Emotions, as every intelligent and experienced Christian knows, proceed from various causes. Sometimes they are the result of physical causes; at other times they are occasioned by outward circumstances; then, again, they may be brought upon the mind through the influence and power of temptation, and they may also be the gracious fruits of the Holy Spirit.

In no case should our emotions be permitted to guide us when they clash with the teachings of the word or providence of God. Emotions of the Holy Spirit's producing, never conflict with such teaching. The Spirit, the word and the providences of God, are the trinity by which the holy soul is always upheld and guided, or rather his faith in this trinity always leads to right action and true enjoyment. The emotions, however, even of such a Christian, may and will be various. Like the apostle Paul and others, he may have conflicting emotions. At one time the apostle speaks of his being "sorrowful, yet always rejoicing." Again, at another time, he says, "we are troubled on every side, yet not distressed." If we should bear in mind that God looks at the motives and the faith by which we serve him, instead of our passions and actions, we should make greater headway in the divine life. What if the ship was permitted to beat about under the control of wind and wave, when, think you, beloved reader, would she arrive at the port of her destination? So of us.

If we live not by faith on the Son of God, and follow not diligently the teachings of the Bible, we shall never attain to the stature of a perfect Christian—we shall never attain victory over "all the power of the enemy." May the Lord give us a correct theory, and an overcoming faith in the blood of atonement.—[B. S.]

### Is there a Providence?

"It is astonishing," said a philosopher, in the calm seclusion of his library, "it is astonishing to contemplate the weakness of some minds in their notions of this subject. It only proves that the vast truths of religion are not suited to vulgar comprehension. They imagine that their own petty interests are of sufficient importance to claim the attention of the Infinite Ruler; and that the system of government which contains and guides in their courses a universe of worlds, can descend to the details of their domestic affairs, administer the food or poison which prolongs life or occasions death; control hostile elements, and compensate their own stupidity by forcing all things to work good to its favorites. A man happens to miss a steamboat, and curses the laziness of his coachman; he learns, to-morrow, that the boat was burned, and all its passengers destroyed, and he adores the Providence that has preserved his life. Or, he suffers his child to grow up in utter violation of the laws of health; and, when fever or consumption carries it away in the beauty and promise of youth, he bows, in attempted resignation, before the absolute sovereignty of him whose ways are past finding out. It is, doubtless, an amiable delusion, but it ministers too directly to human ignorance and presumption. The divinity whom I adore is the ruler of the universe, controlling the vast evolutions of universal affairs. He has bestowed on man intelligence to provide for his own wants and order the events of his own existence. The circumstances which encompass us are links in one



unbroken chain of cause and effect; by attaining a complete knowledge of their relations we are enabled to secure the benefits and avoid the evils incident to our present condition."

"Guide me, O my Father! for the way is dark," asked a youthful disciple of him who heareth in secret. "The great truths of life lie in mists and clouds around me. I am too ignorant to comprehend them. Life is before me. Its duties must be performed; its temptations resisted; its responsibilities borne, but I know not how. 'Strengthen me, enlighten me.'"

The same day, in a chance visit (we call such things chance!) to a friend's library, her eye fell upon an old, neglected volume, whose title attracted, though its contents were wholly unknown to her. In it the very subjects which she had tried in vain to grasp were clearly presented, and aid given by which the mind could proceed with directness and certainty in its search for truth. Light was thrown upon many dark places in the sacred Word, and the hidden connection of its truths became clear. By the impulse of one strong and honest master-mind, the feebler one was floated off from the shoals of doubt and difficulty. Was there a Providence?

"What will you do, dear mother?" said a sick child, who lay on its low bed of straw, in a dark upper room of the crowded city. "It was hard enough to live before, and now I can't do anything to help you."

"Do not be anxious, my child," said the mother, in a calm and trustful tone; "our heavenly Father has always supplied our wants, and he will not forsake us now."

"But, mother, if God does really love us and take care of us, why don't we have a better home, and why do you have to work till you are tired and sick? Why does not God send us food as he did by the ravens to Elijah?"

"All these things are necessary, my dear, to make us active and patient. Perhaps I should be very indolent if our wants were so easily supplied; and you might grow up

a selfish, wilful boy, if you had your own way in everything. It is best just as it is, my boy."

"But, mother, you hav n't any more sewing to do, so how will you earn any money?"

"I shall make all the effort I can to obtain more work. But, if I do not succeed, we shall not be left to perish. Our heavenly Father knows what things we have need of."

A thought was borne in, that instant, upon her mind on the wings of a well-remembered melody:

"When obstacles and trials seem  
Like prison walls to be,  
I do the little I can do,  
And leave the rest to thee."

"Will you hand me the gruel, mother?" said the little faint voice from the bed.

"Wait a few minutes, my dear." The request had struck like an arrow to the mother's heart, for she knew that every atom of food had been consumed, and only hoped that sleep might bring a moment's unconsciousness. She looked around the room, for the hundredth time, in search of some article which could be sold, for the sake of a temporary relief. Surely there was no superfluity there. The muslin window-curtains, that now offered little obstruction to the light, after so many years of service, the small pine table, with the well-worn Bible, her only treasure, and her few materials for sewing, one or two chairs, altogether had a money value too small to be expressed in dollars, but they were her all. No, there was no resource, except in the Father of the fatherless, him who has said, "Call upon me in the day of trouble, and I will answer thee."

A knock was heard.

"Load of things for you down at the door, ma'am."

"I have ordered nothing; are you not mistaken?"

Ordered nothing? no; but she had requested something, and it had come, through human hearts and hands undoubt-



edly, but by an impulse which they hardly understood.

There was flour, and rice, and farina, all that the sick one needed; and then came a little envelope, with a card in it. Here was the clue, then, at last. No, there was no name, only this inscription:

"Wait on the Lord; be of good courage, and he shall strengthen thy heart."

"Casting all your care upon him, for he careth for you."

Is there a Providence? The child-like heart is the best logician. Let us listen to its teachings.—[Independent.

### The Beatific Vision.

"Blessed are the pure in heart, for they shall see God."—Mat. v. 8.

HERE is heaven! This "word of Jesus" represents the future state of the glorified to consist not in locality, but in character; the essence of its bliss is the full vision and fruition of God. Our attention is called from all vague and indefinite theories about the *circumstantials* of future happiness. The one grand object of contemplation—the "glory which excelleth," is *the sight of God himself!* The one grand practical lesson enforced on his people, is the cultivation of that purity of heart without which none could *see*, or (even could we suppose it possible to be admitted to *see* him) none could *enjoy* God! "The kingdom of heaven cometh not with observation. . . the kingdom of God is *within* you."

Reader, hast thou attained any of this heart-purity and heart-preparation? It has been beautifully said that "the openings of the streets of heaven are on earth." Even here we may enjoy, in the possession of holiness, some foretaste of coming bliss. Who has not felt that the happiest moments of their lives were those of close walking with God—nearness to the mercy-seat—when self was surrendered, and the eye was directed to the glory of Jesus, with most single, unwavering, undivided aim? What will heaven be, but the entire surrender of the soul to him, without any bias

to evil, without the fear of corruption without echoing to temptation without; every thought brought into captivity to the obedience of Christ; no contrariety to his mind; all in blessed unison with his will; the whole *being* impregnated with holiness—the intellect purified and ennobled, consecrating all its powers to his service—memory, a holy repository of pure and hallowed recollections—the affections, without one competing rival, purged from all the dross of earthliness—the love of God, the one supreme animating passion—the glory of God, the motive principle interfused through every thought, and feeling, and action of the life immortal; in one word, the heart a pellucid fountain; no sediment to dim its purity, "no angel of sorrow" to come and trouble the pool! The long night of life over, and *this* the glory of the eternal morrow which succeeds it! "I shall be satisfied when I awake, with *thy* likeness."

Yes, this is heaven, subjectively and objectively—*purity of heart* and "*God all in all!*" Much, doubtless, there may and will be of a subordinate kind, to intensify the bliss of the redeemed; communion with saints and angels; re-admission into the society of death-divided friends; but all these will fade before the great central glory, "God himself shall be with them, and be their God; they shall *see his face!*" Believers have been aptly called *heliotropes*—turning their faces as the sun-flower towards the Sun of Righteousness, and hanging their leaves in sadness and sorrow, when that Sun is away. It will be in heaven the emblem is complete. *There*, every flower in the heavenly garden will be turned Godwards, bathing its tints of loveliness in the glory that excelleth! Reader, may it be yours, when o'er-canopied by that cloudless sky, to know all the marvels contained in these few glowing words, "We shall be like him, for we shall see him as he is."

"And every man that hath this hope in him purifieth himself even as he is pure."—[Words of Jesus.



**"Wilt Thou not be made Clean?"**

BY REV. J. B. SYLVESTER.

THIS language was addressed to the royal family particularly, and to the inhabitants of Jerusalem in general. They had become so atrociously corrupt, that a "woe" was pronounced upon them. But, notwithstanding all this, carried as it was to its debasing and shameful extent, which justly exposed them to the divine displeasure, God was still willing to cleanse them from their vileness, and hence addressed them in the appealing language of the text: "Wilt thou not be made clean?" as much as to say, if thou wilt, thou canst be made clean. Here we see the desire of Jehovah to cleanse this people from their sins; and may we not reasonably suppose that he is equally desirous to cleanse us? I propose to notice here, that it is his desire that we should be made clean.

First. Because, whatever is not his *desire*, cannot be his *will*; but, whatever is his will, must be his desire. "This is the will of God, even your sanctification." Hence it must be his desire also.

Second. Whatever God *does*, he must *desire* to do. He has sent out his truth, that men through it might be sanctified. "Sanctify them through thy truth; thy word is truth." Hence he must desire their sanctification.

Third. Evangelical *prayer* is offering up to God, either mentally or vocally, *inspired desire*. The Psalmist prayed, "Create in me a *clean heart*, O God." Now he must have *desired* a clean heart; that desire must have been *inspired*, and, if inspired, in view of its nature, it must have been by the *Almighty*. Now, if whatever God does he desires to do, it follows that he desired that David should pray as he did. Now, according to the divine perfections, God could not desire David to pray for what he did not desire to give him. Hence he desired that David should have a clean heart.

Fourth. Whatever God *commands* us to

be, he must desire we should be—"Be ye holy, for I am holy." Hence God desires that we should be holy.

Fifth. Whatever God *promises*, he must desire we should have. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you." Hence God desires that we should be clean—should be cleansed from all our filthiness.

Now, if God desires our moral purity, it follows that we may have it. The desire would give birth to means, and God being the author, these means would prove efficacious. Now this desire, springing from the impulse of love, has produced that effect. Means *are* provided, revealed, and placed within our reach. We are informed in Titus, ii. 14. that Christ "gave himself for us, that he might redeem us from *all iniquity*, and *purify* unto himself a peculiar people, zealous of good works." Here, then, we learn that the great object of Christ's death, was the redemption of mankind *from sin*.

We learn also, that the "word" or truth is sent on the same mission,—"*Sanctify them through thy truth*." And also the Holy Spirit, "*being sanctified by the Holy Ghost*."

Again, the ministry is established for the same purpose—to "*preach the gospel to every creature*," or *salvation* through Christ. Now if God, a Being of infinite perfections, has originated a plan for our redemption from sin, and in that plan made use of means revealed and placed within our reach, does it not follow that the legitimate object may be accomplished?—that we may be made clean? Dare I, a finite creature, charge God with foolishness, by maintaining that his plan will fail of accomplishing its end? Again, in relation to this point, God promises holiness in the most unequivocal terms. Instance only two passages: He asserts that "*if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*."



"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

Does God mean to tantalize us with these promises? And could he be exempted from such a charge, if holiness was not attainable?

Again, God teaches us that we may have it by positive injunctions. "Be ye holy, for I am holy." "Be ye, therefore, perfect, even as your Father which is in heaven is perfect." Now, if these have any force, they impose upon us a positive obligation to be holy.

If we cannot be made clean, could these commands be reconciled with even the common and lowest principles of justice? Could God be just in commanding us to be what we could not be? From this it follows, then, and leaves us without a doubt that we may have the desire of God accomplished in us. Why, then, are we not clean? Is it because there is a lack of power in God to accomplish it? This cannot be. "With God all things are possible;" and it is said of Christ, that "he is able also to save them to the uttermost that come unto God, by him." Is it because God is unwilling to do it? This has been shown to be otherwise.

Is it because the entire purity of the soul is incongruous with its connection with the body, and that it cannot be accomplished till matter and spirit are disunited by death? This doctrine involves anti-scriptural sequences. It supposes the seat of sin and source of evil to reside in the flesh, and is virtually what heathen philosophy taught. But the Bible deprecates the depravity of matter, by teaching that the soul is the seat of sin.

Is it because holiness is tendered to us only as a concomitant of death? The plainest teaching of scripture is *prima facie* evidence against this principle. God commands us to be holy in the present tense: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holi-

ness in the fear of God." "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." Two blessings are implied: First. *Complete sanctification*. Second. *Preservation* in that state, till Christ shall come for the holy subject. This supposes a period will elapse after we are wholly sanctified. Then *why is it?* It is because we have not come unto God by him (Christ.) The text supposes the condition of our volition,—"*Wilt thou?*" It seems, then, that we have something to do, and have failed to do it. We have not *chosen* to be clean, and consequently are not. Now, dear reader, art thou clean? If not, "wilt thou not be *made* clean?" This is a question of serious and weighty import, and upon its answer may be pending your eternal destiny. You can be clean or not, just as you choose. There are the most weighty considerations that should induce you to make this choice. Purity of heart is the only qualification and security for heaven. "Without holiness, no man shall see God." *This* will give you an entrance through the "pearly gates,"—the *want* of it sinks you into hell.

#### Choice Sayings.

"A MAN may suffer without sinning, but he cannot sin without suffering."—[Secker.

"MEN will mourn for the evil which sin brings, but not for sin which brings the evil."—[Secker.

"GOD hears the heart without words; but he never hears words without the heart."—[Bp. Hopkins.

"The higher the flood swells on earth, the nearer the ark mounts to heaven."—[Secker.

"Duties may be good *crutches* to go upon, but they are poor *Christs* to lean upon."—[Secker.

"Prayer is the devil's plague."—[Caughey

"Only Christ to me be given,  
Only Christ in earth or heaven."



**"Keep thy Heart with all Diligence."**

BY REV. W. MACDONALD.

ALL scripture counsels carry with them the force of command. The duty here enjoined is of incalculable importance to every soul; for as is the heart, so will be the life, and as is the life, so will be our eternal weal or woe.

We are not to understand by the term "*heart*," that vital member of the body, which philosophers tell us is the first to live and the last to die; but it includes here the whole soul, with all its powers, faculties, and endowments, together with all their operations.

"*Keep*," has a variety of significations, but the main one here, is to *keep in safe custody*. We should keep our hearts as under a lock and key, that we may be ever ready to surrender them at the call of the great Master.

We are to keep our hearts *with all diligence*, or as the Hebrew runs, *with all keeping*. They are to be kept with watch and ward. The word is borrowed from military affairs. Lavater tells us that *shamar* is taken from a besieged garrison, begirt by many enemies without, and in danger of being betrayed by treacherous citizens within; in which danger the soldiers are commanded to watch upon pain of death. Hence, Gesenius defines it, *to be stiff, rigid; to stand erect, to bristle*. Then transferred to *fixedness of look, to stare, to look at earnestly*. Hence, *to watch, to guard, to keep, etc.*

The words, "*keep*" and "*diligence*," have nearly the same meaning. One expresses the idea of *keeping*, and the other the *manner of keeping*. One is to *keep*, the other is to *keep closely, to observe diligently, to watch with all watching, to keep with all keeping*. These words import a universal, diligent, constant watchfulness over the heart. We are exhorted to keep the eye, the tongue, the feet, the lips; but above all we should keep the heart, for *this*, if not

kept, will corrupt the eye, the tongue, the lips, and turn the feet from holiness and God.

This work is of so much importance that it cannot be committed to others. We may entrust to others the keeping of our houses, our vineyards, our shops, our money, our children; but we must be our own heart-keeper. This is of too much importance to be intrusted to others.

We should keep our hearts as those who have charge of prisons where felons and malefactors are kept; as soldiers would keep a besieged garrison, or city, or castle, in time of war; as the priests and Levites kept the sanctuary of God and the holy things committed to their charge; all was to be kept pure, clean, and sweet. We should guard our hearts as a man would guard his life; as men would keep their silver and gold. Locks, bars, bolts, and chains are brought into requisition. But what are jewels and costly treasures compared with the heart? My soul is worth more than the crowns, kingdoms, and sceptres of a million worlds. Mountains of gold, the thrones of the Cæsars, the sceptre of universal empire, are as the small dust of the balances compared with my soul. We should venture our all for such a pearl. We should watch it, keep it, guard it. It is the presence-chamber of the king of heaven; the *fort-royal* of the Captain of our salvation. We should keep our hearts as we would keep our dwellings from the desolating hand of the thief and robber; as we would keep our gardens, filled with choice fruit and flowers. This keeping must not be for a day, a week, a year, but for the whole of life. This must be done in a wakeful, watchful, tender, believing, humble, patient, serious, jealous, heavenly frame. Satan has a strong hold upon human nature. He has a numerous, strong, subtle party, if not already in, at any moment ready to enter the heart. Hence it needs to be bolted and barred at each and every moment. Alexander is safe while Antipater keeps the watch. The



heart is the great wheel which sets all in motion; therefore, above all things, keep the heart. How foolish to watch the outworks and leave the fort-royal without a guard. It is equally foolish for us to watch the outworks of the soul,—the eye, the ear, the tongue, the hand, the feet,—and leave the heart without a guard. These outworks are all to be watched, but the heart preëminently so.

And now, dear Christian, take care of thy heart. It must be purified by faith. Common light, common conviction, education, principles of common honesty, morality,—none of these can reform the life, and purify the heart. They are too weak. Principles of a higher nature are required for this work. It is not a guard of moral virtues, but a guard of moral graces, that can keep the heart from evil. How often hast thou cried out, dear Christian, in deep agony of soul, O, that this ignorant heart were but more enlightened! O, that this proud heart were but more humble! O, that this unholy heart were but more holy! O, that this unbelieving heart were but more believing! O, that this earthly heart were but more heavenly! O, that this passionate heart were but more meek! O, that this light heart were but more serious! O, that this carnal heart were but more spiritual!

How often hast thou sung,

“O wash my soul from every sin,  
And make my guilty conscience clean;  
Here, on my heart, the burden lies,  
And past offences pain my eyes.”

Only believe, and thou shalt receive

“A heart in every thought renewed,  
And full of love divine;  
Perfect and right, and pure and good,  
A copy, Lord, of thine.”

Portland, June 8th, 1858.

CHRISTIAN LOVE.—“The more believers love God the more they love one another; as the lines of a circle, the nearer they come to the centre the nearer they come to each other.”—[Charnock.]

DIVINE AND HUMAN TEACHING.—How much more beautiful and forcible are the words of God than those of men! The one is a straining after effect, an almost expressed consciousness of inability; the other flows freely, copiously, as though from inexhaustible resources. This, from the great Bacon, has been regarded as wise: “Access to the works of God hath been by that humility of mind which laboreth to spill out, and so by degrees to rot in the volumes of his creatures.” How much better the saying of our Lord, which he quotes a little farther on! “Except ye become as a little child ye shall in no case enter into the kingdom of God.”

The language of David, “The meek will he guide in judgment, and the meek will he teach his way,” is far more striking than that of Coleridge, “There is small chance of truth at the goal where there is not child-like humility at the starting-point.” The proverbs of Solomon are fuller, richer than those of Franklin, or those of any other people.

PRAYER.—“If you would be rich in all grace, be much in prayer. Conversing with God assimilates the soul to him, beautifies it with the beams of his holiness, as Moses’ face shined when he returned from the mount. It is prayer brings all our supplies from heaven; like the merchant’s ships she bringeth her food from afar.”—[Leighton.]

KNOWLEDGE AND VIRTUE.—“MEN gladly taste of the tree of knowledge, of good and evil, but are unwilling to eat of the tree of life, that they may embrace the dignity of virtue for the sake of future happiness.”—[Roger Bacon.]

CHARITY OR LOVE.—“From the lust of pride the angels fell, and men from the lust of knowledge; but of charity there is no excess, and neither angel nor man was ever imperiled thereby.”—[Lord Bacon.]



## The Guide to Holiness.

JULY, 1858.

### CHILDREN'S CORNER.

#### SANCTIFY THEM THROUGH THY TRUTH.

Leila has not told the dear children all she observed on the cover of the Guide. A lady stood very thoughtfully reading the last words of a dear friend, who had gone away into Heaven. The last sweet words of Jesus! O, how precious to those who love Him! Another lady stood near her, praying for a new heart, that she might be able to understand them. Let each of us also pray, "Create in me a clean heart, O God!" And then we, too, will listen while the beloved disciple is telling us of the sweet words that fell from the lips of the dear Savior, on that very night when he was betrayed into the hands of his enemies.

He was at supper with the twelve. His favorite pupil, the loving John, was leaning upon his bosom, and Jesus whispered something to him that they were all very anxious to hear. Immediately the wicked Judas arose and left the table. Then, none but his friends being present, he began to say, "Let not your hearts be troubled." And why were their hearts so exceeding sorrowful? I will tell you.

Their dear Teacher was going away to leave them a little while, and they were just like a helpless group of little children, who had no other friend in the wide world to protect them but their kind Teacher. Jesus pitied them, and he spoke to them very tenderly. "Little children, yet a little while I am with you. And now, a new commandment I give unto you, that ye love one another, as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another."

Then, one of the scholars begged very hard that he might go with him. It was Peter. He said that he loved Jesus so dearly that nothing should ever separate him from such a kind Friend. He did not mind the dangers of the way—he could bear anything but this fearful separation. Listen to his pleading! "Peter said unto him, Lord, *why* cannot I follow thee now? I will lay down my life for thy sake." Alas, for poor Peter! Jesus knew how weak he really was, and he told him what would happen that very night; but he could not

believe it. Can you tell me, dear children, what did happen? When he was sitting by the fire in the high priest's house, just at the dawn of day, Jesus turned and looked upon Peter. What did Peter hear at that very moment? And why did he go out and weep so bitterly?

In the next number we will listen again to these last sweet words of Jesus. But now we will turn to the beautiful engraving on the cover, and see which of these words has arrested the lady's attention. "Sanctify them through thy truth." The dear Savior had told his sorrowing friends that it was better, even for them, that he should go away, because he was going to prepare a place for them in his heavenly home. He would certainly come back again. There was not one, except the wicked Judas, that would not find a mansion prepared for him in heaven.

Peter was about to do something very wicked as well as Judas. But his heart would be broken with sorrow, and he would be forgiven for Christ's sake, so there would be a mansion prepared for Peter. Judas had not a spark of love in his heart, and his Master knew that he would never repent, so there would be no mansion for him in heaven. Judas must go to his own place. He was a child of the wicked one. He had not a clean heart; and if any one could possibly enter heaven without a new heart he could not be happy there. Think, dear children, what the Savior said to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Perhaps the lady is trying to understand exactly what these words mean. *Sanctify them*, that is, make them holy. *Through thy truth*, that is, through the precious words that will be preserved for them in the Bible. How wonderful! Jesus was praying not only for the disciples, whose hearts were then sorrowing, but he was praying for every one of us who now love him, and believe in him. He could look down, down through the long vista of coming years, and see every one who would receive his words into their hearts, and by it be sanctified, and be made holy.

Dear Lady, well may you be represented in the Guide to Holiness as pondering these precious words of the Lord Jesus! May the heart of every dear child respond to the petition "Create in me a clean heart, O God!" Then you will be sanctified; then you will hear, con-



tinually, in your heart, a whisper of the Holy Spirit, "A little while, and ye shall see me. In my Father's house are many mansions; I go to prepare a place for you." In this way he sanctifies us. The Spirit will take of the things of Christ, and show them unto us; and we shall become more and more like him, until we shall see him as he is.

And now, dear children, I commend you to God, and to the word of his grace, "which is able to build you up, and to give you an inheritance among all them which are sanctified."

L. L.

#### EDITORIAL GLEANINGS.

**STAND UP FOR JESUS.**—These dying words of the lamented Tyng, bid fair not only to become the watch-word of the church, but the ground of many a holy purpose. Among numerous incidents that have come to our knowledge recently, we have been deeply interested in the following closing extract, from a sermon preached by Rev. J. I. T. Cooledge, of this city. The society of which Mr. Cooledge is pastor is Unitarian, and Mr. Cooledge some time past withdrew his name from the avowed Unitarian Clergy. It is well known that he has been led to sympathize strongly with the views held by the Orthodox Churches, as respects the Divinity of Christ. In the sermon to which the extract belongs, he defines his views on this point. After alluding to the death of Rev. Dudley A. Tyng, and his dying charge—"Stand up for Jesus"—Mr Cooledge said:

"I take that charge home to myself,—'Stand up for Jesus.' This is what, with the blessing of God, I mean to do, let come what may of it, let what cross may be laid upon me. As a soldier of Jesus Christ, I mean to stand firm for the Captain of my salvation, in the post he has assigned me, with a courage that shall not fail, because he will strengthen me to the end. As an ambassador of Christ, I mean to deliver his message as I receive it from him in answer to the daily call, 'Speak on, Lord, for thy servant heareth thee,' without disguise as without shame, and without prevarication, a sin which never polluted my lips or stained my heart. As one who, after long and wearied striving, has found peace with God through faith alone in the 'Lamb of God, who taketh away the sins of the world,' I mean to stand—in no name of human device, on no foundation but the Holy Bible—and plead with men 'through the blood of the everlasting covenant,' to be reconciled to God. May the Lord give me of his own strength and guidance still to 'stand up for Jesus,' to my last hour! Friends, I cannot do otherwise. I should be an apostate; and this you would not have me to be.

"I must preach, so long as I preach at all, Christ Jesus, the only and all-sufficient Savior of the world, 'who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord.' I take my position plainly on these words: 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.' I desire no denominational name, because I seek fellowship with all of every name 'who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.' To bring the souls of men into living relations with their living Lord; to win their hearts to him who loved them, and gave himself for them; to reveal to every burdened, suffering, weary, seeking soul, the tender, compassionate, sympathizing Friend, who bids all come unto him for the rest for which they yearn—this is my supreme, paramount, my only aim and effort, beyond which I care but little. All other matters, important as they may be, are as nothing in comparison to this: for the soul that is brought to Christ must be led of Christ aright; for he is the Way, and the Truth, and the Life."

"Here I must take my position, and preach as the reconciling Word—knowing no other—'Christ and him crucified.' I must; for so it stands written in the Holy Bible; for so it is written in my deepest consciousness; for so have I seen it welcomed as the word of life by many a soul that God has given me as the seals of my ministry; many who have entered into their rest, and many whose warfare is not yet accomplished. God has given me assurance over and over again, that it is indeed the gospel of glad tidings. I must therefore 'stand up for Jesus,' if I would not be guilty before God, and, in Christ's stead, plead with you to be reconciled unto God. I ask to remain at this post only so long as you will. I put forth no claim; I offer no plea. Painful as it would be to break holy ties and associations, and lose the bright dream of my youth and the glory of my manhood, still Christ is dearest to me, and I will bear that cross. But, brethren, beloved and longed for, I beseech you, that with consenting hearts, you stand fast in the Lord, my dearly beloved. And may that Lord be able to say to each one of us, at the great day, 'Well done, good and faithful servant! enter thou into the joy of thy Lord.'"

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy—to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

Mr. Cooledge has since resigned his pastoral charge, and at a meeting of the Society held on Thursday evening last, the resignation was accepted. It takes effect on the first July.

**MR. SPURGEON'S PRAYER MEETING.**—Perhaps a few useful hints may be gathered from the following account which Mr. Spurgeon gives of his prayer meeting. The interest and useful-



ness of a prayer meeting depends very much upon the spirit and manner in which it is conducted. Mr. Spurgeon says :

"Now, I have the pleasure of seeing, very generally, a prayer meeting of twelve hundred to fifteen hundred persons, and I don't know that we ever come below a thousand at a prayer meeting, except it should be a terribly wet night ; and I know the reason in a great measure is this, that when I call upon a brother to pray, he knows how long he is to pray ; he is not to pray twenty minutes, till we are tired, but he is to be short ; and then he knows too that he is just wanted to ask God for what he wants, and not to preach a sermon. So he begins, and perhaps he makes many blunders ; but he warms and improves as he proceeds. My good deacon was telling me, this very day, of what a friend said on Saturday night, at prayer meeting ; he said, "O, Lord, I don't know, I'm so ignorant, I can't put six words together, properly ; but take the meaning, Lord, take the meaning!"

"Well, that was a very sweet thing for him to say, 'take the meaning ;' and he prayed for me in this fashion, 'Lord, bless our minister ; help him when he comes to preach next Sunday, and may he preach the Lord Jesus Christ : grant that he may set the Lord Jesus Christ right a-top of the Bible, and stand right behind Him himself, so that we can see nothing but the Lord Jesus, and him crucified !' Now, when the people hear a prayer like that, breathed by an earnest man, they will go to the prayer meeting."

LOSING ALL.—A *Family Scene*.—There is something exceedingly tender, as well as instructive, in the following, which we take from the *Child's Paper* :

"A few years ago a merchant failed in business. He went home one evening. 'What is the matter?' asked his wife. 'I am beggared, I have lost my all !' he exclaimed, pressing his hand upon his forehead, as if his brain was a-whirl.

"'All,' said his wife. 'I am left.' 'All papa,' said his eldest boy ; 'here am I.' 'And I too, papa,' said his little girl, running up and putting her arms around his neck. 'I's not lost, papa,' repeated Eddie. 'And you have your health left,' said his wife. 'And your two hands to work with, papa,' said his eldest ; 'And I can help you.' 'And your two feet to carry you about.' 'And your two eyes to see with, papa,' said little Eddie."

"'You have God's promises, said the grand-

mother.' 'And a good God,' said his wife. 'And heaven to go to,' said the little girl. 'And Jesus, who came to fetch us there,' said his eldest.

"'God forgive me,' said the poor merchant, bursting into tears, 'I have not lost all. What are the few thousands, which I call my all, to these precious things, which God has left me ?' and he clasped his family to his bosom, and kissed his wife and child with a thankful heart.

"'Ah, no ! there are many things more precious than gold and bank stocks, valuable as these may be in their place. When the Central America was foundering at sea, bags and purses of gold were strewn about the deck as worthless, as the merest rubbish. 'Life, life !' was the prayer. To some of the wretched survivors, 'Water, water,' was the prayer. 'Bread, bread !' it was worth its weight in gold, if gold could have bought it."

#### EDITORS' DRAWER.

RESULTS OF THE REVIVAL.—It is estimated, by a writer in the *Independent*, that the number of conversions cannot be fixed at a lower figure than two hundred thousand. This is a large number, but we doubt very much whether the estimate is sufficiently high. And yet what a precious accession to the Lord's host do even these figures represent. If each of this number were properly instructed in the principles of holiness, the duty of perpetual, active, whole-hearted consecration, and the ever-present and all-sufficient helps, which faith in Christ can claim, how rapidly would such a host take the world. We shudder when we think of the influence which may be exerted on these by a cold, time-serving, world-conforming church. A church that will check the aspirations of the soul after a higher life, and who will point to the joys of the new birth as the highest attainment in Christian experience. We rejoice to believe, however, that a brighter day is dawning on our Zion. Never, perhaps, in the history of our own community was there so general an enquiry on the subject of holiness. Mr. Finney's labors, under God, have wrought wonders in this respect. Union meetings, on the subject of holiness, are held every week at the Old South Vestry, in this city, (Congregational,) on Tuesday, Thursday, and Saturday, at 10 o'clock A. M. There the clergy and laity unitedly meet to hear truths which God has been pleased to reveal through the experience of some of the humblest of his saints. Our



Congregational friends are making blessed progress in this precious grace. A brother of that denomination informed us yesterday that three or four of the deacons of the Park-Street Church, (one of the oldest Congregational Churches in the city,) were clear in the enjoyment and witness of a full salvation. Labor and pray, beloved, for the diffusion of this heaven throughout christendom.

**ESTABLISHMENT IN NEW YORK.**—The spread of our business has inclined us to listen to the oft-repeated solicitations of our friends, to open an establishment in the great commercial centre of our country. We do not propose to abandon our old quarters, but simply to have a depository where all our books will be kept, and from whence the Guide can be issued simultaneously with Boston. By this arrangement, we hope to accommodate a class of our customers who find it difficult to order books from Boston, besides enlisting a still larger number of co-laborers in the spread of a sanctified literature. We now have the refusal of rooms, and expect, with the next number, to be able to announce our arrangements completed.

**CATALOGUE OF OUR BOOKS.**—With the June number we sent to most of our subscribers a catalogue of our books, with prices, etc., affixed. Those, not supplied then, will receive one with the present number. It will be perceived that we offer to send any of our own publications *free of postage*, on receiving the retail price, and all others, where there is added to the price *one half the postage*, which, on an average, is about *ten per cent.* on the retail cost. This is virtually offering our books to subscribers at wholesale rates. We are happy to find that our efforts to thus circulate a sanctified literature are appreciated, and that orders are coming in daily.

Our friends will understand that our proposition to defray postage has reference only to the States, or, more properly, to within a distance of 3000 miles. The rates of postage to Nova Scotia are the same as in the States, and to California they are double.

An esteemed contributor thus writes in regard to our book list.

**YOUR BOOK LIST.**—We are glad to see works multiplying, having relation to gospel experience, embracing the heights and depths of holy love. It is an indication of the coming of Christ to establish his kingdom on earth. All these works seem destined to promote the cause

of holiness, and are adapted to different stages of progress. "There are diversities of gifts, but the same Spirit worketh in all." The last of these valuable works which I have read, is "The Sheaf."\* To those who are seeking to possess the whole mind of Christ, this work will prove a valuable help. I have read it with the deepest interest. It is so much in advance of ordinary experience, it may be looked upon with suspicion by some, but is it not in agreement with the true Apostolic experience, being "crucified with Christ," "risen with him," "baptised with his death," etc. C. H.

\* This is not now in print.

#### BOOK NOTICES.

**THE PULPIT AND THE PEW;** Being the history of a struggle for justice between the two; and embracing the trials and triumphs of a year in the old parsonage. *From Leaves of a Pastor's Journal.* NEW YORK: BURDICK BROTHERS, 8 SPRUCE STREET.

This is the product of a vigorous mind. It was the lot of the author to prosecute his ministerial labors under difficulties, and, from the record here given, it would appear that he applied himself to their removal with an energy and firmness not often found in the pulpit at the present day. What he considers wrong finds no quarter at his hands. Whatever some may think of the writer's views, and the course to which they led, the stern moral sense by which he seems to have been animated, cannot fail to secure the admiration of all.

**LETTERS OF MADAME GUYON.** Being selections of her religious thoughts and experiences, translated and rearranged from her private correspondence. By P. L. UPHAM.

In a brief preface, the excellent author, speaking of the writings of MADAME GUYON, says: "If the writer may be permitted to add her humble testimony, having enjoyed the privilege of reading her writings in the original for several years, she would say, there are no writings, excepting the Sacred Oracles, from which she has received so much spiritual benefit." To this testimony we can give a cordial and hearty assent. The letters before us are entirely distinct from anything that has hitherto been translated, and refer to almost every phase of Christian experience. They comprise some sixty-four different sections, each with its appropriate heading, and embracing, within a small compass, a spiritual gem. On sale at our office. Price, 50 cents. BOSTON: HENRY HOYT.



## THE SINNER INVITED.

1. Sin-ner go, will you go, To the high-lands of heaven? }  
 Where the storms nev-er blow, And the long summer's giv-en: }

And the leaves of the bowers, In the breezes are flit-ting.

D. C.

Where the bright blooming flowers, Are their o - dors e - mit - ting;

2 Where the saints robed in white—  
 Cleansed in life's flowing fountain;  
 Shining beauteous and bright,  
 They inhabit the mountain.  
 Where no sin, nor dismay,  
 Neither trouble nor sorrow,  
 Will be felt for a day,  
 Nor be fear'd for the morrow.

3 He's prepared thee a home—  
 Sinner canst thou believe it?  
 And invites thee to come,  
 Sinner wilt thou receive it?  
 O come, sinner come,  
 For the tide is receding,  
 And the Saviour will soon,  
 And forever cease pleading.



### The Raiment of Conquest.

BY E. R.

"HE that overcometh, the same shall be clothed in white raiment." They were the first words that met my eye, as I opened my Bible, with a prayer that God would give me, out of that sacred treasury, one thought for the "Guide;" and that thought, thus yielded, was, the connection in this life, between victory and white raiment.

The soul has not journeyed far along the king's highway, who has not learned exchange the joyous song, "All the struggle then is o'er, and wars and fightings cease," for the diviner formula of Christian experience, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Here is a list of opposing forces, which may well make the most stout-hearted Christian tremble. Yet this is no high-wrought description. It is simple, sober fact, distinctly proved in the individual history of the blood-besprinkled host, as one by one they emerge from the lull of love's first calm, into the heat of that unearthly combat. The very putting on the whole armor of God, is the guarantee of the most arduous trial of its heavenly temper; and as the spirit travels on in the consecrated path, a new, and in its depth of meaning, unforeseen condition of being clothed in white raiment, appears in the words, "He that overcometh."

It is written, "Fight the good fight of faith," and it is also written, "We, which have believed, do enter into rest." These paradoxical statements are meant to walk abreast, through the entire life of faith; and in their union is victory. The realization of perfect rest, in the midst of the tumult of temptation, and the oppression of sorrow, is consummate conquest over the world and its prince. This is no easy attainment, even to those who are fully given up to God. We knew one, who, at the end of

ten consecrated years, wondered what was the meaning of that promise, "I will give you rest;" not that the soul had not cast anchor on the atonement, but that the mind could not comprehend the anomalous position of rest, in the thick of great spiritual conflict. On these years followed two more, of what was then supposed to be rest; but it was merely a comparative cessation of temptation, which is quite a different thing. Then the sky darkened again, and again a wintry storm wrapped in its tempestuous gloom the timid, shrinking spirit; but in that blessed gloom, the eyes of the understanding were for the first time enlightened, to perceive that "the rest of faith" meant rest *in* conflict, and not rest *from* it. This is the victory—even our faith. Faith and victory are, in the day of battle, interchangeable terms. To trust is to overcome, and to trust fully is to have perfect rest. This is easily enough acknowledged, but it is no such easy matter to *do* when the grasp of trial is actually laid upon us; and, of that array of misgivings, whose name, like another of their author's hosts, is "Legion;" there will be a greater or less portion which will not yield to the sway of faith, until some harassing premises have been settled. The form which these perplexities frequently assume, will be somewhat as follows: "True, there are promises in the Word of God, adequate to every temporal and spiritual exigency; but, promises are made to characters, and how can I assure myself of being the character that can boldly trust the promise? The grace of Christ is indeed sufficient to uphold the soul of an apostle in necessities, and tribulations, and distresses; but, how may I, who have not apostolic devotion, trust that it will be sufficient for me? If I abide in him, and his words abide in me, I shall ask what I will of strength and consolation, and it shall be done unto me; but, how dare I affirm, that this tempest-tossed soul, driven with the blasts of Satan, does so abide?" And thus, one by one, are the exceeding great



and precious promises of God, tried and rejected, and their treasury of grace left untouched by the desponding spirit, through this most subtle and complex artifice of the tempter, based, as it is, upon a truth as changeless as God's own nature, that only as we are "willing and obedient, shall we eat the good of the land." To meet such cases, the oft-repeated direction is, leave the question of the past, and settle that of the present by present consecration, and present faith. A wiser advice than this could not be given, and probably it is well, frequently to renew, in seasons of temptation, such an act of dedication and trust. But this necessarily breaks down in one particular; it is not our abiding. Such conscious acts cannot, in their nature, be continuous, and the mental pre-occupation may be so great, as to render them infrequent. These intervals to the morbidly sensitive conscience, will take the form of spiritual lapses, and the heart will grow sick, and the spirit faint, in view of reiterated failure by the very means taken to gain the victory.

In such conclusions there is a great defect of faith; but prior to this, and at the root of this, there is a spiritual misapprehension less observable, but quite as mischievous, which it may be well to notice. What is entire devotion? Is it not the simple doing of the will of God? Is it more than this in Michael the archangel? Is it less, in the weakest child that travels the sacred pathway? Every other question concerns the accidental in holiness, this is its essence; yet how few know the peace which this, clearly and steadily realized, brings into the soul. For there is nothing within the compass of temptation or difficulty, which is not met by this divine basis of tranquility. Partial views of the sovereignty of God's will, is the fruitful source of spiritual disquietude. In illustration of this, how often do we hear Christians mourning restlessly over the corruptible body, bemoaning the imperfection which it entails upon their character and actions,

and talking as if it, and its infirmities, must be laid aside before the will of God could be fully done by them, forgetting that the will of God just as much comprehends the body as the soul, and that if it be his good pleasure that they should be in the body at all, they can serve him pure, acceptably, in it, encompassed by infirmities, than out of it, surrounded by the freedom and power of the spirit world; and, in like manner, the clear apprehension of this one fact, that the Divine volition just as entirely takes in every circumstance which bears upon the condition of the soul, as it does that condition itself, would lay to rest at once, a thousand spiritual anxieties. Apply this to the inward life. The Christian bowed down under nervous weakness, or depressed with bodily pain, or in heaviness, through manifold temptations, exclaims, "Oh that it were with me as in months past, when the candle of the Lord shined upon my heart." Now we do not seek to soothe spiritual misgivings, by affirming that such an one was not more faithful in months past than now. This may or may not have been the case; but it must be determined by other rules than a comparison between joy and heaviness. The only point to be settled now, as then, and at all times is, is the heart steadfastly set to do the whole will of God, as far as known, and to seek to know, and do it better. This being so, entire devotion, in its most unclouded sense, is just as practicable, when without are fightings, and within are fears, as when the tide of rapture seems highest and strongest, and practicable on just this one principle, that the fightings and the fears are a development of the will of God in circumstance, and therefore provided for by it, in requirement.

"Oh thou afflicted, tossed with tempest, and not comforted," take the comfort of this. Do not say, "I am so oppressed by the weight of manifold temptations, I cannot bring the same delight to the service of my Lord I once did." Those manifold temptations which deprive you of your



spiritual buoyancy, are permissively a part of your Lord's will, (always supposing that you do not voluntarily place yourself in their way,) and he requires from you just that degree of holy pleasure in his service, which his own appointment has made possible—"God accepteth according to that a man hath, and not according to that he hath not;" nor, "I am so worn down with nervous or physical debility, I cannot lend the same energy to the work of Christ I formerly could." That debility is a part of Christ's will, and he requires from you in his work, the amount of energy he leaves with you; not that which, by this dispensation, he takes away—"God accepteth according to that a man hath, and not according to that he hath not;" nor yet, "I am so perplexed by the suggestions of Satan, combined with the harassing conflicts of outward providences, that I cannot even discern what the will of God is," for this is, of all others, the most subtle, and, in proportion to the scrupulosity of the conscience, threatens to be the most successful device of the enemy. All that is bewildering from hell, or from earth, is a part of God's will, and he requires from you, that measure of discernment which this divinely permitted state of perplexity admits of. Again, "God accepteth according to that a man hath, and not according to that he hath not." In these cases, it is, of course, taken for granted, that you are a co-worker with God; that depression be not languidly yielded to, nor zeal lazily relaxed, and that an increase of heavenly light and guidance, be both diligently sought in the appointed way, and diligently used when gained. Until this be done you are not on promise-ground; when this is done, faith's sweet, calm voice bids you be of good cheer, and meets you with a moment of light and grace for every moment of need. But "we walk by faith, not by sight." In your own apprehension, the way may be rugged and confused; still, you must believe in view of the simple principles already laid down, that, it and

you are right. All is well, and the storm that rages around is not driving you back, but bearing you onward in the path of sanctification. When the darkness is the densest, so walk as that you may be able to lift your eye to that which searches your inmost soul, and say, "I am now doing, so far as I know it, the whole will of God, and seeking, in his prescribed way, for light to *know*, and grace to *do* it more fully."

This is the best, the safest, and, perhaps, when the depths of Satan speaks, the only way to keep the consecrated spirit abidingly in quietness and assurance on the sanctifying altar.

This is rest in combat, because, by such a law of steadfastness, the soul "cannot be moved," and such rest, is the highest style of victory.

He that thus overcometh, the same shall evermore be clothed in white raiment.

### Best Wishes.

TO MY FRIEND, CELESTIA.

BY NORA.

I WILL not ask, that 'round thy way  
Life's fairest flowers may bloom;  
For, oh! the *fairest* fade away,  
And share earth's common doom.

Nor will I ask, that 'round thy side  
Gay, smiling ones may throng;  
For words of flattery may beguile,  
Though sweet as siren's song.

But may the love of Him, who gave  
His precious life for thine,  
Around thy brow, a fadeless wreath  
Of flowers immortal, twine.

And o'er thee, may a watchful band  
Their tireless vigils keep,  
Till thou, within a brighter land,  
A golden lyre shalt sweep.

FRETTING. — "If men fret for no just cause, it is just for God to give them something to fret at."—[Henry.



### "Explanation" Granted.

BY A. A. PHELPS.

BELoved EDITORS: I am glad of the privilege to answer, as best I may, the questions proposed to me in the June Guide, by way of objection to my article, in the May number. Let us notice the queries of "E. J.," in their order. He asks:

1. "What is his understanding of the term '*perfect love*?' " I reply, "Perfect love" is the love that casts out all fear of the judgment, of hell, of death, of want, of persecution. It is the love that absorbs and enlists the whole soul for God; the love that admits of no increase, but by increase of knowledge, and expansion of the soul; the love that renders to others what it asks for itself. Can the soul be brought into the possession of such an element, and yet be unconscious of its existence? Believe it who can.

2. "Are there any characteristics accompanying the witness of the Spirit, that may be relied upon by all, as an infallible assurance that the subject is the recipient of '*perfect love*?' " The witness of the Spirit, (and *not* "the promise of God,") is accompanied by all the Christian graces matured—perfect patience, perfect meekness, perfect humility, etc. This accompanying fruit of the Spirit, or the testimony of our own spirit, will afford consolation, strengthen our faith, and enliven our assurance; but nothing *short* of the witness of the Spirit itself must be accepted as an infallible assurance of our completeness in Christ. On the other hand, nothing should be relied on as the *witness* of the Spirit, that is not accompanied by these *fruits* of the Spirit. "What God has joined together, let no man put asunder."

3. "If I consecrate myself, body, soul, and spirit, a willing sacrifice to the Lord, with sincerity, and experience at the time, no change in my feelings, is it to be presumed that the sacrifice is not accepted by the Lord, because my feelings have not changed?" I cannot sincerely and *fully*

consecrate body, soul, and spirit, without believing God will accept me; I cannot fully crucify the old man, or be planted in the likeness of Christ's death, without being also "in the likeness of his resurrection;" and I cannot experience a complete death of inward sin, and a perfect restoration to God's image, *without* realizing a change of feeling. What! Does the writer believe that the carnal mind can be destroyed without a conscious change? Was there not, just before, a painful sense of impurity? And can this be all removed without any change of feeling? If so, then farewell to holiness; give it to the winds; it is a mere bubble! But, thank God, it is not so. Holiness is God's mighty process of revolutionizing man's inner being; and we exhort everybody not to be satisfied with their experience till they *feel* the old man of sin die out of their hearts, and know by the positive testimony of the Holy Ghost that Jesus Christ reigns unrivalled within them. I fear we have endorsed, too freely, a kind of *silent* and *unconscious* holiness, that has not gone down to the very bottom of the soul, and stirred, and melted, and purified the whole. I am fully in sympathy with the "shorter way," when taken in its true scriptural sense. There is a shorter way to the fount of purity, and a life of enlarged usefulness, than many seem to imagine. How many are "groaning after it" a score of years, without seeming to come any nearer the point! But I cannot endorse a sort of holiness that overleaps the intermediate scriptural steps, and disregards, almost entirely, the *crucifying process*, to take place before the life of faith, and love can be complete.

4. "If I consecrate myself to the Lord, as above stated, and believe, for any reason, that he does not accept of me; in other words, if I doubt his promise, does he accept the sacrifice according to his promise, while I am in a state of doubt concerning the fact of my acceptance?" I *cannot* doubt my acceptance with God, when I really consecrate all to him. The very act



of consecration supposes faith in God's veracity; and when the consecration is without reserve, that faith will become so all-controlling as to seize the prize and enter into rest. But mark, I am not an infallible judge as to the completeness of the consecration. Hence, the necessity of the Spirit's testimony, that I may know the consecration is accepted, and, therefore, complete. God alone is capable of such scrutiny, and has taken his own method — the dictate of infinite wisdom — to communicate the fact to us. This Spirit not only accomplishes, but shines upon and certifies his own work; but with various degrees of clearness and strength, as was before conceded. So far from the *promise* of purification being the testimony of the Spirit, it is the staff on which faith leans; and the rest from imbred sin is the result of leaning on this staff. True faith in a promise never reaches backward but *forward*; and the moment it grasps the thing promised, that instant the thing becomes a matter of experience, and not an object of faith, as was intimated in my former article. If faith is a condition of receiving, it must, in the nature of the case, be antecedent to the thing received, and not co-existent with the reception. It is then, lost in sight, and swallowed up in experience. If there be any kind of faith co-existent with a received blessing, it certainly cannot be the faith that obtained the blessing, and on which such blessing was conditioned. Logically, and theologically, this reasoning seems to me conclusive. I hope the spirit of light will shine through all the chambers of our souls, and lead us into all truth.

In reference to the "propositions" and "deductions" with which E. J. closes his article, I cannot say as he did, that they are "unquestionable in my mind." Pray, what can the writer mean by his first proposition, that God will perform *whatever* he has promised, *whether we believe it or doubt it*? The truth is, he will perform absolutely what he has promised absolutely; and what he has

promised conditionally, he will perform conditionally. But when you link the fourth query and first proposition together, who can describe the resultant compound? In the query he seems to indicate the impossibility of acceptance while we doubt the promise, (and that very justly,) but he affirms in the proposition that we receive whether we believe it or doubt it! But where has God promised to reward unbelief?

The third proposition sounds strangely enough. "Joy and peace may follow the exercise of a faith that is either well or ill founded." What! real peace the fruit of a spurious faith? It cannot be. If he meant a spurious or imaginary peace, why not say so? But genuine Christian peace is what is under consideration. I have not faith enough to grasp in all this I confess.

But the "*deductions*" are wonderfully strange, or my own mind wonderfully obtuse, or both. "Whatsoever we ask, according to the will of God, we do receive, whether we believe it or not. If we believe that we receive, the result will be joy and peace." That is, if I ask pardon and peace, trusting in Christ, which is according to the will of God, I do receive pardon and peace, though I may doubt whether it is peace; but if I believe it is peace, then I have peace! This is truly wonderful, but the climax is yet to come. Listen: "The fact that we experience joy and peace is no evidence that we have received that which we ask for, but that we believe we have received." Amazing! Suppose I ask for something beside joy and peace; for instance, the spirit of penitence for sin, and then believe I have such penitence; shall I have joy and peace? But suppose I ask for joy and peace, and *experience* joy and peace, is it no evidence that I have what I asked for? Not according to E. J.'s theology. But worst of all,—"The only present *reliable* assurance we can have that we receive, is the promise of God, which may be regarded as the testimony of his Spirit." Now, put this by the side of the Apostles'



declaration: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." That is, God has sent forth his *promise* into your hearts, crying, *Father!* But I desist. What I have written has been done with nothing but love in my heart. And, if anything has seemed severe, it has been prompted by an ardent desire to have *all* see the illogical consequences and amazing inconsistencies involved in this "new edition" of the precious Bible doctrine of entire sanctification. The old Wesleyan platform has been found both safe and successful; and, if adhered to, will save us much unnecessary hair-splitting and division among ourselves.

Yours, in Jesus, A. A. P.  
Lima, N. Y., June, 1858.

### A Warning Reiterated:

BY MRS. F. E. IRVINE.

"A WARNING" in the March number of the Guide, brings very clearly to mind a chapter of my experience. New Year's eve of '53 I spent at home, and observed it as a watch-night. I had then been a professed Christian three years; but, like too many, I had been a great part of the time under condemnation for neglect of duty—now in the light, and anon in darkness, sinning and repenting.

That night the Spirit visited me with clear, convincing light, in reference to my duty, to consecrate myself wholly to God, and live to him alone. The parable of the fig tree, from which the owner had sought fruit in vain, for three years, was applied to my case; and the request, "Let it alone this year also, and if it bear fruit, well," seemed to be pleaded in my behalf. I then promised to give myself wholly up, to be led by the Spirit. The issue was made very plain to my mind, that if I fulfilled my promise, and was "led by the Spirit," all would be well; but if I drew back, suffered my affections to become again entangled with the world, the sentence, "cut it down," would be executed.

For a little time I followed the Spirit closely, and my gracious Savior encouraged me greatly, by permitting me to see fruit of my labor. But, *after all*, I began little by little to conform to the world, in dress, in conversation, and finally sank back to my former position. Still the Spirit did not leave me; it continued to warn me that I should be cut down as a cumberer of the ground, if I thus continued fruitless. And now, when I desired to arouse me, it seemed as though a deadly slumber was resting upon me, so that I *could not* arouse. The strength I had possessed was withdrawn. But I thought to myself, I know the way—Jesus died for sinners; and if I should really see death staring me in the face, I could then arouse, cast myself on the atonement, and *be saved*.

As the year drew to a close, I saw more and more clearly the reasonableness of the impression. For four years now the owner had come, seeking fruit, and finding none; it was but reasonable that it should be removed. Yet I had strong desires to glorify God, and do some good in his vineyard. I would fain tear myself away, but the fashions and customs of the world *bound* me. How could I separate myself so entirely from the world, and even from the most of those united in church-fellowship with me? O, if it had been only the good opinion of the world I had to forfeit, I could have borne it. But to be called peculiar by *professors*—to have *them* cast out my name as evil,—O, how could I bear this!

Day after day passed, until the last week. The second day of that week I was taken violently ill. I continued to sink rapidly, until I really *did* see "death staring me in the face." Now I tried my plan, tried to cast myself upon Jesus. I seemed to see him, and realized that the atonement was sufficiently broad to save a world of sinners. But, oh! I lacked the power to exercise faith, to cast myself upon his merits. God would not be thus *mocked*.

O, the agony of that moment, when I had



to yield up all my cherished hopes of heaven, and, in sight of *slighted* mercy, sink to everlasting despair! It was like spreading a feast before a starving man, and binding him, hand and foot. Suffer me to lift my warning voice to all who are thus called by the name of Christ, *and are living for self*; conforming to the customs and fashions of the world, while God is pressing the injunction, "Come out from among them, and be ye separate." O, is there one reading these lines that is seeking to be *barely saved*? The probability is, you will be *just lost*! In the name of mercy, be warned not to defer paying your solemn vows.

But to return. As I was about to give up the struggle, and was sinking down into despair, just at that moment God, the *merciful* God, said to my soul, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." I called, God delivered. About three weeks after this I entered into solemn covenant with God, to be his without reserve, and forever. Then was I enabled to reckon myself "dead indeed unto sin, but alive unto God, through Jesus Christ." What rest, what solid peace possessed my soul, when the controversy was ended between me and God, and I sank in all submission at his feet!

Huntley, Ill.

### Earnestness.

BY REV. S. L. LEONARD.

"STRIVE," says Christ, "to enter in at the strait gate;" and he knows but little of spiritual things who supposes that the work that the Christian is called upon to perform can be accomplished without earnestness. How great is that work! He must conquer the bent of his own nature to evil; turn away from the allurements of a fascinating world, and face the invisible foes that are plotting against his welfare. But this is not all. We owe certain duties to those that surround us. Every relation in life brings with it its own peculiar obliga-

tions, and a disregard of these obligations deprives the soul of the favor of heaven. And can they be met without the greatest earnestness?

Is it not to be feared that many professed Christians have little, if any, idea of the absolute necessity of striving to make their election sure? Do they not live as if they thought that they will at last be permitted to reign with Christ in glory, although they have failed to walk in his footsteps here below? They appear to know nothing about the importance of self-denial, but are singing to themselves the song of peace, while God has not spoken peace. How sad is the state of such person. If they are not aroused from their lethargy before, how awful will be their disappointment when they come to stand before the bar of their final judge! Will they not then discover that their lukewarmness has shut them out of heaven? But let not him that is humbly striving to serve God be discouraged. Great is the work that you are called upon to perform, and tremendous are to be the consequences of your actions. Well may you ask, "Who is sufficient for these things?" No man is sufficient of himself, and the weakest of our foes is more than a match for us. But there is a source from which we may receive strength and wisdom. Our Heavenly Father has promised that his grace shall be sufficient for us. His Spirit can nerve us for every conflict, and bring us off victorious in every contest with our enemies. While we are earnest and watchful there is no necessity of our being fearful. That power which has kept others safe, amid the pollution that has surrounded them, is able to keep us unto eternal life.

But is not this a period when there is a peculiar demand for Christian earnestness? This is an earnest age, and society is everywhere in commotion. Truth and error are fiercely grappling for the mastery of the public mind. The cross has, within a few months, gained mighty victories in our land. Thousands who, a short time ago, were the



slaves of sin, are now rejoicing in the possession of the liberty of the children of God. How much earnestness and activity will it require, on the part of the church, to watch over these, and to lead them on to eternal bliss. How much counsel, warning, and encouragement, will they need. But how many are yet strangers to God. Sin abounds everywhere. Profanity, Sabbath-breaking, and dishonesty, are overflowing our land. And does not much of our literature require to be purified in its moral tone? Does not the destitution of the millions of our fellow beings that sit in heathenish darkness call loudly upon the church to be earnest in her efforts to send them that gospel which alone can raise them from their state of degradation? And does not the shortness of life admonish us that what is done ought to be done speedily? Our fellow men are rapidly passing to the tomb, and if not soon reconciled to God they must be forever lost. If they go down to endless woe are we prepared to meet them at the bar of God? Can we say that we have done our duty towards them?

### **First Melted, then Moulded.**

BY REV. B. M. ADAMS.

LESSONS of vast profit may sometimes be found in the mechanical, as in the natural world, by studying which, we may grow wiser and better. "First melted, then moulded," broke from our lips, not long since, in an iron foundry, while watching the workmen preparing for a "cast."

The roar of the bellows and the crackling of the fire were almost deafening; the men were busy, preparing ladles to receive the melted metal; glittering sparks of blazing iron were flying from some uncovered orifice, in the "cupola," and all was activity and watchfulness.

We had scarcely taken a position of some security from the said sparks, when one of the men, into whose head an economical thought seems to have broken, seized a

shovel, and commenced scraping up fragments of cindery iron scraps, and small pieces, knocked from castings. These he threw into the open mouth of the blazing furnace; then he gathered up, here and there, about the shop, broken griddles, superannuated plough-shares, noseless teakettles, spiders whose handles had departed, pots whose legs had been lost in the battle with servants and fire, with holes in their capacious bulge that no solder could mend, and so almost every broken iron thing that would naturally be found in such a place. These followed the scraps into the capacious furnace, and, finally, to give the finish to the whole, he laid hold of a huge piece of round iron, lugged it to the scaffold, and, with the help of others, at length threw it in also.

We gained a sight down the throat of this fiery furnace, and there were all these strange materials hugging each other in the closest intimacy, and silently melting away in the embrace.

The call of the watchful master-workman broke our reverie; the tap was plunged into the furnace, the blazing metal spouted forth into the ladles, and was quickly shed into the moulds prepared for it, whence we saw it soon emerging, in many forms of usefulness and beauty; "first melted, then moulded."

We looked through our church, and could only think of the vast amount of material unused and unhonored. A minister looks over his church, and what does he see? Some, unaccountably fallen, and lying in the dirt; some, that when in their true position, carried great burdens, hearts full of love for God and man, now with great sin-holes, incapable of carrying sympathy or feeling love. Perhaps he finds one a special weight, like an unwieldy mass of iron—in the way of all good things, on the opposite of all Christian enterprize, a drag, almost a curse and as he looks at the condition of things he is humbled and broken. What will cure such a church? Nothing short of melting, then it can be moulded.



Many Christians deem themselves specially qualified for one station, and no other, (that, a very *high* one,) they need melting, then they may be moulded into God's working tools, or his ornaments.

Many ministers are troubled with the heart-ache about being appreciated, and that makes them jealous, critical, and fault-finding towards others; they must have great stations and great attentions, or they feel they cannot labor freely; "melting" will cure the heart-ache, and "moulding" will fit them for efficiency anywhere—in the city, or the wilderness. Is not this great operation the need of the church? Does she not need melting into one spirit, and moulding into the image of her Redeemer?

Let us ask our "Refiner" to melt us as a church, and individually, until, in the fire, and mould of his Spirit, we shall "bear the image of the heavenly."

New York, July 2, 1858.

### "God Made a New Man of Me."

BY REV. N. J. APLIN.

DEAR BRETHREN,—I have, for about five years, had a great desire to write a short communication for the Guide; but have been deterred, hitherto, by a sense of inability to edify. I have been a reader of the Guide for many years. I first found it, when a Deputy Post Master, among papers not taken from the office, and read it to my profit. Like the woman in New York, who, as she was requested to join the M. E. Church on probation, promptly replied, "Put my name down for life," so you may consider me a life subscriber, if the Guide continues to breathe the same deep, holy spirit, that it has in other years.

Now, I wish to tell a little of my experience, though I know it is more fashionable, in these days, to deal in generalities. I was converted to God about eighteen years ago, in Richfield, Otsego Co., N. Y., at the age of nineteen. My conversion was marked by deep feeling, much energy of purpose, and considerable zeal in bearing

the cross. For about three years I was devoted and happy most of the time, and used to follow around the preachers, and weep and exhort as the Spirit gave me utterance. Those were good days—never to be forgotten.

But God had frequently impressed me with thoughts about the ministry, which began to make me tremble. At first, I felt that I *could* not engage in such a work; and then a foolish bashfulness came over me, and a dread to have anybody speak to me about the matter of preaching the Gospel. The result was, my *could* not soon changed into a *would* not, and for nine years following I suffered indescribable things. Poor health, loss of all my property, loss of comfort, to a great extent, and that terrible woe, constantly hanging over me, had well nigh broken my spirit, and were already foreboding a state of utter despair, if I longer resisted the call of duty. After these severe chastenings of the Lord, I yielded to obey his voice. But oh, those nine years! Would to God I had never lived them! Had I the power, I would blot them out forever.

About this time the subject of entire consecration and practical holiness became the theme of my thoughts and prayers; and by having the counsels of a number of persons who enjoyed this blessing, I was instructed "in the way of the Lord more perfectly." I feel myself indebted to no one individual more than to Fay H. Purdy, of Palmyra, N. Y. But it was not until the second day of August, 1852, that everything was made right. On that ever-to-be-remembered morning, about fifteen minutes to nine o'clock, A. M., I know God did entirely sanctify my soul, body, and spirit. O, what light, love, and untold bliss I received! Nothing but glory possessed my soul. I knew it then; I know it now; I never doubted it, and never shall. Glory to Christ! There is one bright spot in my history. From that day *God made a new man of me*, and commenced using me for his glory. The next time I opened my



mouth for him, O how he did fill it! and he has filled it many times since. In a few days after receiving that blessing, the brethren gave me license to exhort. In less than six months they gave me a preacher's license, and in about six months more I was recommended to the Wisconsin Conference, to travel. The first year I was sent to Sheboygan city, where I found a small society of about twelve members, every way embarrassed. We closed the year with seventy or eighty. The next year I was permitted to see the salvation of God, and the church was quite largely replenished with the newly-saved of the Lord. Am now on my second year at this station. Some have been converted almost every week, and a few have been entirely saved. Last Sabbath was a glorious day to some five or six souls, as they stepped into the troubled pool, and were made whole. We shall expect still greater things, since the dear brethren have received the baptism of fire.

I have given a more minute detail of my experience and labors, than I should have done, had it not been for this single fact—all that God has ever done by me is attributable to the great blessing I received August 2d, 1852. My experience has not been as clear for the last two years as formerly; but I am praying and searching for the old paths, and expect to find them. Your unworthy brother in Christ Jesus,

N. J. A.

Waukesha, Wis.

RELIGION OF BEAUTY.—“There is a religion of sentiment as well as of principle, a religion that terminates on the *beautiful* as well as a religion that terminates on the *holy*. It is possible for one who has a natural admiration for that which is lovely in character, to see a high degree of beauty in the character of the Redeemer; for one whose heart is easily moved by sympathy to be affected in view of the sufferings of the injured Savior. But all this is not genuine Christianity.”—[Barnes.]

## “Holiness unto the Lord.”

BY ENOLA.

While the stars and stripes are waving  
Proudly over us to-day,  
And our goddess—sweet-toned Freedom,  
Holds her ever-glorious sway;  
While a thousand banners streaming  
Bear some cherished party-word,  
Let the nations raise one, bearing  
“*Holiness unto the Lord.*”

Let it float on broader pennons,  
Let it wave above us, higher,  
Brighter, fairer than all others,  
And its characters of fire  
Shine, that all the world may read them,  
And may shout, with one accord,  
“This shall be our motto ever,  
*Holiness unto the Lord.*”

Christians rally round this banner,  
Raise it high with eager hand,  
Raise it to the Lord Jehovah,  
He who ruleth sea and land;  
Who hath broke your chains asunder,  
And hath “made you free indeed!”  
Ah! do not your pulses quicken  
As those characters you read?

Sinners from the shrines unhallowed,  
Where you've bowed these weary years,  
From the idols cherished fondly,  
Only to be mourned with tears,  
From the haunts where sin and sorrow  
In the guise of pleasure dwell,  
Turn, O turn your footsteps hither,  
Let your ranks these numbers swell.

Rally round our spotless banner,  
It is floating here for you;  
Cast aside your selfish mottoes,  
Cherish this one—pure and true!  
It shall link your souls with angels,  
And a pure and holy light  
Shed for aye upon your pathway,  
Shrouded now in deepest night.

Christ hath made a full atonement  
For our sins, so dark and dire,  
And we'll ne'er desert our banner,  
But its words of living fire,  
While we live, shall be our watchword;  
And in heaven, in sweet accord,  
With the angel-band will echo  
“*Holiness unto the Lord.*”  
Wilbraham, July 5, 1858.



### Holiness—its Effects.

HAVING deliberately and fully consecrated every power and faculty of our heart and mind to God, it is necessary that we go still farther, and present our *body* a living sacrifice. In this point there is much failure. It is true, that we are saved by grace through faith. But it is no less true, that there is no proper sacrifice without a body, a *living* body. The Sacred Word is as clear and explicit on this point, as on any other. God designs that the Spirit's work upon the heart should be made through the body. The prophet Daniel could have silently worshipped his God in spirit, in a standing, walking, sitting, or reclining posture, without incurring the risk of being torn to pieces by the lions. But what would have been the result? In this case, God had suspended the welfare of thousands of others, upon his act of kneeling upon his knees and praying aloud. In this outward form, the power of faith is tested. So it was with Abraham, when he offered his son Isaac upon the altar. So of us, the outward form tests the sincerity, the purity, the power of our Christian experience.

The apostle Paul is very full and explicit on this subject. In reference to himself he says: "I keep my *body* under, and bring it into subjection," etc. And again, he speaks of "*always* bearing about in my *body*, the dying of the Lord Jesus." And what reason does he assign for this? "Verily, that the life of Jesus might be made manifest in our body." Will our beloved Christian readers think of this, especially those whose closet is neglected, whose domestic altar is broken down, and who are not accustomed to kneel in prayer in the house of God? These outward forms are powerful in their influence upon others, especially if the heart is right.

The commands of God are so definite on this point, and so intimately connected with our personal salvation, that we cannot pass them by without incurring guilt. "Wheth-

er ye eat or drink, or whatsoever ye do," in an outward sense, has its divinely appointed influence, both upon ourselves and upon others. Says a father to his son, "Do not do so." "Why not, father; you do so," is the son's reply. Supposing it some sin the boy was perpetrating, on whose head is the guilt, the father's or the child's? So of us, who profess to be the disciples of Christ. "Woe unto the world, because of offences; but woe unto him through whom the offence cometh." Again, "Woe unto them that are at ease in Zion." To do good when opportunity offers, is not enough to meet the spirit of gospel requirements. Those who are sick, or in prison, who cannot come to us, we must go to them, to do them good. See Matt. xxv. 34, 40. Again, "Go into the highways and hedges, and compel them to come in." Something more than a mere intimation is expressed in this command. It means nothing less than the use of every possible means to save souls.

May the Lord help us individually to present every faculty of our soul and body, time, talents, influence, everything, a continual sacrifice upon the divine altar, to be used for his glory, and the salvation of souls.

Next to the consecration of our soul and body, it becomes our duty to lay all that we claim, (humanly speaking,) as ours, on the divine altar, to be used and disposed of in that way and manner which shall be most for the glory of God. Under this head we might name our reputation, relatives, and friends; our time, talents, property, etc. We shall briefly notice some of these items.

Our unsanctified love of reputation will hinder the work of faith in our souls, as we may judge from such passages as the following, viz: "How can ye believe which receive honor one of another, and seek not that honor which cometh from God only." It is too true, that we would be thought and spoken well of by our fellow Christians, whatever may be our standing in the sight of him who "seeth not as man seeth." In order, therefore, to enjoy understandingly



the blessing of entire sanctification, this love of reputation is to be sacrificed for God, for his sole glory. Thus did Job, although withstood by his special friends, who came to sympathise with him in his affliction. Thus it was with our blessed Savior and exemplar; "He made himself of no reputation, and took upon himself the form of a servant." So, likewise, has it been in every age of the world with truly holy souls, who have refused to "confer with flesh and blood" when duty calls to be, to do, or to suffer for God. Again, our relatives and friends, even if they are beloved Isaacs, must also be offered up cheerfully to God—rendered back to God, the great giver, and so perfectly kept on the divine altar that we may feelingly say, when they are separated from us, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." When parents thus regard their beloved children, they will more fully train them in the nurture and admonition of the Lord. They will hear that still, small voice saying unto them, "Nurse this child for me."

Our time, also, if properly considered, is an important trust, one that is committed to us for a great and infinite purpose. It is that we may secure our own personal salvation, and as much as in us lies the salvation of others. Unless we so regard the time that is momentarily allotted to us, we cannot possess that completeness of Christian character which the gospel affords. The present moment is all that we can call our own. "Time, like an ever-rolling stream," is rapidly passing away. Soon, very soon, the angel of God will "swear by him that liveth forever and ever," "that there shall be time no longer." Knowing this solemn truth, it becomes us to "be wise to-day. 'Tis madness to defer." Holy Spirit help us!

[To be concluded in our next.]

RELIGION.—"The religion of the Bible does not require great powers of mind to reach it, but deep humility of spirit, to come down to its simplicity."—[Mrs. Palmer.

### To Seekers of Salvation.

BY B. S.

INDEPENDENT of the grace of God, human nature is everywhere the same; it is full of darkness, ignorance, and sin. But when souls are made consciously alive to their wretched condition, then it is that they desire deliverance "from the body of sin and death." "But *how* to perform that which is good," each one can say with the apostle, "I find not." In our own case, we distinctly remember, about thirty years since, *how* we desired to find the good and right way. With one of old, our heart and our tongue, in deep sincerity would exclaim, as we occasionally met a professed Christian, "Sir, we would see Jesus!" O, how we desired to be led, step by step, and instructed, item by item, in the way of salvation. We were often sad and disheartened, when Christians talked of religion in general terms. It seemed like teaching an infant to read sentences, when the letters composing the words, had not been learned. Perhaps some reader of this sketch may be in a like position. If so, be not discouraged. God leads the blind by a way they know not. Only let us be willing to be led, and we shall soon find an open path through the wilderness, and the way will grow brighter as we proceed. If we knew in the outset all about the way in which God designs we should walk, there would be no necessity for faith in an unseen power to guide, protect and save us. Again, an infant has no correct knowledge in relation to its wants or its weakness. Just so with the seeker of salvation, or with the "babe in Christ." Nor do we, in any state of grace, know ourselves, only as God shall, through the instrumentalities of his word, his Spirit, and his providences, reveal ourselves unto ourselves. This he does as fast as we are able and willing to have it done.

We think, as a general thing, that God does not permit seekers after holiness to offer in sacrifice, that which costs them



nothing; or, in other words, we do not believe that souls seeking holiness, are successful in their object when their work of consecration is mainly in general terms. Our purpose to be wholly the Lord's, is often, if not always, severely tested before the victory is gained. This accounts for the fact, that many start,—make an effort, but after a while give up the struggle without obtaining the prize. Thus it is written, "Many shall seek to enter in and shall not be able." In order, then, to succeed, we are seemingly compelled to be minute and particular in going over, item by item, the ground of consecration; making pledge upon pledge, until we are brought to feel, that to the extent of our knowledge and ability, all has been, and now is, given back to God, and fully dedicated to his will and service. This, to use a figurative expression, seems necessary, in order to "clear the track," so that faith shall meet with no obstruction, and also to its being accelerated in its progress. Even then, faith may seem to stand for a while inoperative, that God may try the strength of thy purpose. Thus Abraham went several days journey to a mountain in the land of Moriah, and there prepared an altar on which to sacrifice the dearest idol of his heart. Ah! here is a test—a practical one, requiring time to prove the sincerity of the heart. These trials and tests were united in such a form, that body, soul, and spirit, are made to participate. Abraham and others have triumphed in them, and over them. So may we. "Therefore, be not afraid, only believe." "Ye have not yet resisted unto blood, striving against sin." Again, "Think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you." The best polished stones are subjected to the severest rubbing. Whoever, then, would shine with brilliant lustre amid the stars of heaven, should submissively pray, as did the poet,

"Give joy or grief, give ease or pain,  
Take life or friends away."

It is only by permitting God to do his own work, in his own way, in us, and by us, that we become "laborers together with him." Trials are no hindrances to the work of faith. They tend rather to quicken, refine, and establish us in the divine life. The heart sincerely consecrated to God, and fixed in its purpose to obey him, will never desire to turn back again to sin, whatever may be its emotional experience. The language of such an one is, "If I am not a Christian now, I will never cease my struggle till I am; I will try to serve God even if I finally perish." With such a decision, adding a persevering faith, victory will follow. So in regard to "perfect love." All that is essentially important, is to be fully decided to seek in ceaseless faith, and holy obedience, step by step, as God may lead, and the blessing is ours. We should never mark out, or calculate anything about *how* we shall act or feel in the future. It is none of our business to do thus. The requirements are simply "follow on to know the Lord," and "grow in grace."

One suggestion more, and we leave the subject with our reader, viz: Constantly, or it will do us no good, we must rely upon the Holy Spirit to teach, cleanse, strengthen and save us. He will work through all and in all the varied means and instrumentalities by which we are saved from sin, fitted for usefulness, and made finally triumphant over death and the grave. "The Comforter, which is the Holy Ghost, whom the Father will send in my name," saith Jesus, "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Therefore,

"Depend on him; thou canst not fail;  
Make all thy wants and wishes known;  
Fear not, his merits must prevail;  
Ask but in faith, it shall be done."

"*It shall be done.*" But why? Because the mouth of the Lord, in his Word, hath said it. (See John xv. 7.) Whatever God hath promised, is yea and amen, to all



who comply with the conditions annexed. In the passage last quoted, it is said, "ask what ye will," and then follows the assurance, "it shall be done unto you." Hence, through constant reliance upon the Holy Spirit, we shall be prompted to offer only such prayers as are in accordance with the will of God. Take God at his Word, then, irrespective of our feelings. Thus, like an obedient and confiding child, submit to be led by the principle of a simple faith, wherever the Holy Spirit may, by means of the Word and Providences of God, see fit to take us. There is a perfect harmony in the working of God's designs through his Spirit, his Word, and his Providences, upon the soul, body, and spirit of his intelligent creatures. The farther we advance in Christian experience, clearer will be our perceptions of this gracious scheme. "Strong meat," saith the apostle, "belongeth to them that are of full age, even those who, *by reason of use*, have their senses exercised to discern both good and evil." May the Lord crown us all with final victory over every foe, for his name's sake.

### Take the Cross.

BY B. E. R.

"AND he that taketh not his cross, and followeth after me, is not worthy of me."

The children of Zion, who have risen to the highest eminence in Christian attainments, and whose names are cherished with the greatest reverence in the heart of every saint, have ever been cross-bearing Christians. It is impossible to maintain a radiant hope in Christ, impossible to abide in holiness, without taking every cross, and prayerfully and earnestly doing every known duty. Would Christians walk in darkness, and lose their joy and peace, let them cease to bear the cross; but would they have the reflected sunshine of heaven about them, their lives peaceful and happy, and their walk "close with God," let them

deny themselves, and do their master's *whole will*, never shunning the cross, however heavy, never shrinking from duty, however laborious.

"Deny thyself, and take thy cross,  
Is the Redeemer's great command!  
Nature must count her gold but dross,  
If she would gain this heavenly land,"

Christians, take the cross! Remember, Jesus hath borne it once for thee. O! by his groans and untold agonies on blood-stained Calvary, heed his bidding; "Who-soever will come after me, let him deny himself, and take up his cross and follow me."

Remember his gracious promise; "My grace shall be sufficient for thee." Is the cross heavy for thy fainting spirit? come to Jesus for help, and his "strength shall be made perfect in thy weakness."

"Take the cross!" Go, tell perishing sinners around you, "of Jesus, of heaven, and rest!" O! beg of them, with all the melting tenderness of love, to "come to Jesus," and be happy! Keep not silence, lest God rebuke thee. And go to that wayward brother, and with the kindness and sympathy of a loving spirit, seek to win him back to holiness and heaven. . . . To those seeking holiness, I would say, until you are ready to take up every cross, and do the master's whole will, you cannot expect the blessing. The soul filled with perfect love, is perfectly obedient. Its ever-ardent exclamation is: "Lord, not my will, but thine be done." Will such a spirit shrink from the cross? Never! Then, dear brethren and sisters, in view of the self-denials, duties and crosses before you, make the consecration, and believe in him, whose "blood can make the foulest clean."

How important an admonition is contained in the oft-repeated quotation; "no cross, no crown." O, would we gain the promised land, and dwell forever with the "ransomed of the Lord," we must take up the cross, and follow Christ.



**Hope.**

BY NORA.

ON radiant pinions flying  
 This smiling seraph comes,  
 The weary heart beguiling,  
 In sweet, angelic tones.

When sable clouds are hovering  
 O'er life's dark, thorny way,  
 Her siren tones are telling  
 Of a brighter, better day.

Of a land that's free from sorrow,  
 From sickness, pain, and care;  
 Where no fore-dreaded morrow  
 Shall mar the pleasures there.

And still she points us upward,  
 To that bright home above,  
 Where we shall dwell forever,  
 With him whose name is *Love*.

**"Bad Theology in Hymns."**

BY Y.

It was thought a strange sound, even in a Methodist class-meeting, when one said, I do not sing—"Prone to wander, Lord, I feel it," because that proneness to wander made me feel the need of a constant abiding in Christ; and, by faith I receive that purification from my corrupt nature, which, once, so often brought me into bondage. I most heartily desired to be delivered from wandering, its sorrows and bitter repentance. I knew it was my reasonable service to be faithful to God, in a state of constant obedience to his will." We believe that sister spoke the honest expression of her heart; for, if there is a painful sorrow to the sincere soul, it arises from departure from God. Another says, "sorrow was always mixed with my blessings, because I thought, in my ignorance of God's truth, that there was no other way for me but sinning and repenting, and losing, at times, my heavenly intercourse, and mourning over my departures and wanderings from Christ; but I have found, in Jesus, a cure for all these evils and losses; his blood cleanses me, now, from all sin, and he keeps that which I continually commit to him—my all." This

is just what Jesus came to do for his people, to save them from their sins—the hand of their enemies.

All Christians, in a lively state of grace, see more or less eye to eye. At one of the noon-day union prayer-meetings, in the city of A—, a minister, who led, that day, chose for the opening hymn

"Come humble sinner, in whose heart," etc.

After he had read the whole through, he remarked, "it is a truth to be lamented, that some of our most beautiful hymns have bad theology in them, that is, not gospel.

'But, if I perish I will pray,  
 And perish only there.'

It, of course, refers to Esther going in to the King with her petition; but it is not gospel, which says, 'Seek, and ye shall find; knock, and it shall be opened to you; ask, and ye shall receive.'

Another minister, on another day, rose from his seat, after two verses had been sung from

"Come holy Spirit, heavenly Dove,"

and said, "'cold hearts!' we should never have cold hearts; that should never have been written."

Since we do venture to criticise time-honored verse, which has been consecrated by the service of the sanctuary, we express what have often been our own thoughts; were the words "cold hearts," "prone to wander," "our formal songs," etc., etc., really felt, the voices would be choked in the utterance, with a hearty repentance and grief, and would not need to be sung more than once in a life-time.

We have often wondered at the cold, heartless way in which congregations sing, in time and tune, those words, "glorying in their shame."

Those noon-day union meetings have been, and still are, of inestimable benefit to ministers and people. When the ministry occasionally occupy the allotted five minutes, they speak to the point—plain, experimental truth; and, on this familiar level



with the people, let out their feelings instead of scholastic theology. O! how many a precious soul, who has long been mourning in darkness, temptation, and ignorance, been there enlightened, and comforted, in that sacred hour, escaped from their mists and clouds, and returned to their Bibles and closets, with new light, and increased love.

### An Important Question.

BY "WESLEYAN."

WHY is it that the thoughts of death and eternity are so terrifying and perplexing to a large proportion of professing Christians? Does not the very fact prove that the faith of such Christians must be defective? If Christ died for the sins of the whole world, and if salvation is offered on certain conditions, which every soul of man can, if they will, comply with; then, surely there need be no anxiety as to the future with him or her who *really* believes the record, and relies *implicitly*, (without wavering,) upon the promise of Jehovah.

What a terrible state to be in, where the Word and promise of the Omnipotent God, our maker, in whom we live, and move, and have our being, when his Word cannot be relied upon, fully and unhesitatingly. Yet so it is, and so it will be, so long as the devil, our powerful adversary, retains his power and influence over the soul. But by the grace of God, through faith in Christ Jesus, we may pass beyond this distressing, God-dishonoring state, and that, too, in this life; yea, *previous* to the hour of dissolution. The Apostle John describes a state of mind which is *not* that doubting state to which we have alluded. He says, "He that feareth is not made perfect in love; perfect love casteth out fear, because fear hath torment." St. Paul does not manifest much fear in the prospect of death. He says, "For I am now ready to be offered, and the time of my departure is at hand. For me to live is Christ, to die is gain. The sting of death is sin, and the strength of sin is the law; but thanks be to God,

who giveth us the victory through our Lord Jesus Christ." One of our poets, too, has also expressed the same thought.

"If sin be pardoned, I'm secure,  
Death has no sting beside;  
The Law gives sin its damning power,  
But Christ, my ransom, died."

Here, then, is the solution. The sting of death is sin. Death has no sting beside. Remove the sting, and death will be harmless. There will, then, be nothing in death to alarm or terrify. This, then, is the alternative, either to retain the fear of death, and continue in bondage, or obtain the gospel-liberty, by applying for the cleansing power of the Holy Ghost. "The blood of Jesus Christ our Lord cleanseth from all sin."

It cleanseth in the present tense, not it *will* cleanse to-morrow, or next week, or next year, or just when we are about to step into eternity, but it cleanseth *now*, just so soon as the conditions are complied with. Unwavering faith in the veracity of Jesus, exercised by the soul that has consecrated all, without any reservation, for time and eternity, to him. No protracted preparation required; no delay necessary. If thou canst believe, all things are possible to him that believeth. Just so soon as the entire consecration be made the appropriating faith should be exercised. It is enough. He speaks and it is done. The Holy Spirit testifies to the fact. I am my God's, and he is mine.

Cambridgeport, Mass., July 12, 1858.

OFFICE OF THE CHURCH.—"In the beginning ~~no~~ man became a Christian, save through the Apostles, and thus the church, in all time, is built up in living union with its origin. Christianity is no bare summary of truths and reflections, to which a man, even in a state of isolation, might attain; it is a life-stream which flows through humanity, and its waves must reach every separate individual who would be drawn within this circle of life. The gospel is identified with, and grown into union with the persons."—

[Olshausen.]



## Letter from Rev. A. Kent.

DEAR BROTHER DEGEN:—I wrote you several letters last fall, on the work of full salvation in New York, and intended to have continued and spoken of some in that place, as well as in many others, who became extravagant in their notions, and finally apostatized, thus bringing reproach upon the cause, and giving opposers occasion to triumph. I had it on my mind, also, to assign some causes why so many lose the witness after having enjoyed the consciousness that the blood of Christ had cleansed them from all sin. Feeble health inclined me to delay, in hope I should feel better able to write.

I was taken sick in the winter, and brought low, and in the midst of extreme agony, when my friends feared my end was nigh, I thought of this neglected duty, and my heart was pained. Then I resolved, if the Lord spared my life, and gave me strength, I would express myself freely on this subject. I told a brother the grief I felt for this neglect, and that I expected I should be raised up, that I might satisfy my mind on that point, however feeble and imperfect it might be.

Since I have begun to gain strength I have tried to arrange my thoughts, to give utterance to the feelings of my heart, but my head is so affected that it has seemed impossible to write, so as to do justice to the subject. Your letter has satisfied me that I ought not to wait any longer for better health, but begin, and see how I may be assisted in the work.

I think the preachers, fifty or sixty years ago, were generally more particular in explaining the doctrine of holiness of heart, and more earnestly urged the necessity of going on to perfection, than is the case among us at the present time. Young converts were exhorted to improve their "first love" while their hearts were warm in seeking for full sanctification—that this would prevent their backsliding, and secure a permanent peace within. Before I had been

in society one year my soul hungered and thirsted for a clean heart, and I was resolved never to rest without it. Though I did not immediately enter into that liberty, yet I gained much by hungering and thirsting for it, and expecting God would fulfil his promise, and cleanse my soul from all sin. I have reason to believe that, fifty-six years ago, this month, the Lord took full possession of my heart, and filled me with his pure love. It seemed too much for such a worm to confess what so few professed to enjoy, and I concluded to wait and see if the blessing remained; in this way I lost the witness. For seven years I was at times victorious, but passing through severe temptations and conflicts, I often sunk in darkness, and drank deeply of "the wormwood and gall;" but God, in mercy, as often set my feet in a wide place, and put a new song in my mouth.

Forty-nine years ago the Lord renewed the assurance of his love, in my heart, far beyond all I had ever known before. I could see God in everything, and all my soul said, Thy will be done. I had been feeble for months, and had attempted to preach but little, from weakness of lungs, but, then, from an overflowing heart I spoke moderately, with a low voice, and was surprised to see the effects in the congregation—sinners were converted, and believers sanctified.

There are many degrees of sanctification attained in this life. This peace is compared to a river, which sometimes overflows all its banks; again, the banks may be just filled, or the water may sink below the banks, and yet the waters of a river are still flowing. So the soul may, at one time, overflow with salvation; again, they may feel a fulness of abiding peace, or a painful lack of that fulness, while conscious that a degree of peace is flowing through the soul—the river is low, but not a rivulet, and dry most of the year.

I think I may say, that for the last forty-nine years I have enjoyed this grace in a greater or less degree, and yet I bear about with me an abiding sense of my utter



unworthiness, and short-comings, and nothing but a constant trust in the atonement of Christ could save me from condemnation. I may say, by grace I am what I am, and there is not one action of my life which gives me satisfaction, only as I reflect upon it in connection with the grace of God.

During my ministry the cause of gospel holiness has laid near my heart, and when any of its professors have brought a reproach upon it my soul has grieved before the Lord. It is a lamented fact, that many have thus dishonored their profession, and scandalized the cause which they professed to love so intensely. Some have become bitterly censorious, and could condemn their brethren as hypocrites or backsliders; that they needed no man to teach them, because the Lord taught them all that was needful to know, etc. I have taken considerable pains to visit such persons, and to try to ascertain by what means they obtained such a spirit, and see if there was any probability of their becoming again what they had appeared to be—meek and humble Christians. I have generally found such persons to be of a sanguine temperament, with great self-confidence, and a fruitful imagination, and if we add, with very limited knowledge, which is very probably the case, we may suppose they would be liable to *overdo in any matter* where they felt a deep interest. They may be truly sincere in their religious professions, and enjoy a good degree of religion, but may have a natural disposition for the “marvelous,” and not very highly estimate the ordinary means of grace.

Years ago, it was common, in some places, for persons to lose their strength, and speak of unearthly views, or remarkable dreams, and powerful impressions, etc. When such things took place, those who were fond of marvelous things, supposed there were special blessings connected with such exercises, and began to pray that the Lord would send the power upon them in like manner, and expected their faith and confidence would thereby be greatly

strengthened. I have known many of this class, and doubted not their sincerity; but yet was sure they erred in so doing, and committed sin, in praying for bodily exercises, visions, dreams, etc., instead of pleading with the Lord to fill their hearts with all the mind that was in Christ. Such prayers are dangerous, as they fix upon the way, or medium, through which God must bless them, as they look for it in no other manner. God will not work upon our plans; and if we persist in praying for bodily exercises, visions, etc., we may receive *them*, but not the blessing we expected.

A soul thus involved is in distress, and may not know the reason why; they were sure they were sincere, yet are disappointed. Here is an important law in the divine economy, which every Christian ought to understand. If we turn away from God, and, with selfish desires, ask for that which he has not promised, he may grant our request, but not add his blessing with it. We have many instances of this in the scriptures. I might mention a variety, but will only direct to one. Israel, in the wilderness, despised the manna, and prayed for flesh. “He gave them their request, but sent leanness into their souls.” (Ps. 106, 15.) They are now in a critical situation. They have gone out of the circle of the promises, where faith claims immediate succor, and are exposed to the fiery darts of Satan. In such a state they need the aid of judicious brethren: let us see what kind of help some have received under similar circumstances. If the preacher, or some good brother, had known the peculiar state of his mind, and spoken kindly to him, he might have gained his ear and his heart, and, perhaps, relieved him from the snare; but they said nothing to him, though they talked about his exercises, and disapproved of his conduct. Tale-bearers were ready to inform him what his pastor says, etc. etc., and he is grieved—is sure they do wrong in not saying to him what they dislike, and is confident he can gain no benefit by hearing such a preacher. His



mind becomes inconstant; at one time he exerts all his strength to gain victory—his loud voice, or extravagant exercises, hurts the feelings of some, and he is informed he spoiled the prayer meeting, in a manner not calculated to soothe his feelings. At another time he is silent, and they don't know what to make of him. Some of the members sympathize with him, and disapprove of the way in which he is treated, and a party seems to be creating among them. The preacher feels it his duty to correct the evil, and preaches against uncharitableness, and spasmodic exercises, etc., and the eyes of the people are turned towards the offending brother. He understands the import, and resolves to hear him no more, unless he alters his course. His natural temperament, which often vexed him in his best days, now breaks forth, as grace does not restrain him, and he speaks with rashness—the tempter's manifold temptations unite to aggravate the matter, and he cuts himself loose from all restraint, and no one can tell to what lengths he may go.

There are, doubtless, some, like George Bell, of London, who was so full of self-confidence, that Mr. Wesley could no way control him; but I think, in general, when a brother errs from any cause, the law of kindness will find way to his heart, and this is the object and design of our union as a church. When such contention takes place in a society, the evil is charged upon the doctrine of "Christian perfection," and one and another say, they were afraid of such painful consequences.

If, afterwards, a preacher is stationed there, who begins to urge the brethren to seek for holiness of heart, those timid ones, who think there is so much danger connected with this doctrine, are troubled, and perhaps will inform the preacher what difficulty they have had on that subject, and advise him to be *cautious*, and guard against the like again.

A. KENT.

New Bedford, June 17, 1853.

### "Hast Thou Prayed This Day?"

It was in the days of our childhood—before our years reached half a score—we remember how this question was frequently made by our pious pastor, perhaps the *first* thing he said upon rising in the pulpit on a Sabbath morning. It came from a man whose cheeks were pale with study, whose large, melancholy, but expressive eyes, were the windows of a saint's tabernacle, and whose deep, musical, but tremulous voice, sent a thrill through every heart. The question came as if it fell from the clouds, spoken by an angel's voice! That pastor is now among the saints in heaven. His voice, on earth, is hushed in death, but that solemn, earnest question, with its deep significance, still lingers on our ear, as if it descended from those shining celestial heights, on which he now stands glorified, and the voice still reverberates in our heart, like an echo wandering down through the blooming vales of the celestial hills.

"Hast thou prayed this day?" It is like a martial sound—at once a voice of command—a voice of hope, of reproof, and injunction to duty. Hast thou, reader, prayed this day? *Do* you pray *every* day? or, have you given it up long ago? You are still a professor of religion, but what an anomaly is a professor of religion without daily prayer! How can you, how *dare* you still call yourself a follower of Christ, when earnest, fervent, and faithful prayer has ceased to rise, like incense, from the altar of your heart?

But you tell us that you *do* pray. And not only daily, but perhaps, three, four, or five times a day. But is it really prayer? Does it deserve that beautiful name? Is it really that pouring out of the heart before God—that fervent appeal offered in the spirit of humble trust in the merits of a Redeemer? Is it that sweet communion with God, in which you whisper into his ears your sorrows, or bring before him your wants, in that simplicity of faith which



knows of no doubt? Is it that hungering and thirsting after God, and the influence of his Holy Spirit, to satisfy which you feel to be your highest, holiest privilege.

Or, is your prayer a slavish submission to duty? Do you pray daily, hourly, continually, because you merely feel it to be necessary, in order to be consistent, or, what is worse, merely to keep up appearance? Do you perhaps visit your closet, fall on your knees, repeat some stereotyped phrases, while your mind is wandering to your scenes of business, of pleasure, or of some other, to you a more enticing subject than the communion with God? Do you *hurry* to get through with your devotions? In short, are not your private devotions become a *burden* to you, instead of a privilege? Then call it what you please, call it *mechanical* devotion, praying by machinery; call it solemn mockery, call it hypocrisy, or call it duty, or call it "saying your prayers;" but do not call it *prayer*, for it is as little acceptable to God, and will benefit you as little as a swine brought as a in-offering, would have benefited an Israelite of old!—[Evangelical Message.

#### Extracts from Rev. John Wesley.

THE following will show how Mr. Wesley regarded the blessed doctrine of holiness.

Sat. 21.—I visited one who was ill in bed; and after having buried seven of her family in six months, had just heard the eighth, her beloved husband, was cast away at sea. I asked, "Do not you fret at any of these things?" She said, with a lovely smile upon her pale cheek, "O, no! How can I fret at anything which is the will of God? Let him take all besides; he has given me himself. I love, I praise him every moment." Let any that doubts of Christian perfection look on such a spectacle as this! One in such circumstances rejoicing, even now, and continually giving thanks.

24.—A large congregation attended at five in the morning, and seemed just ripe for the exhortation, "Let us go on unto

perfection." I had, indeed, the satisfaction of finding most of the believers here athirst for full redemption.

Sat. 7.—In the evening I spoke with those at Manchester, who believed God had cleansed their hearts. They were sixty-three in number—to about sixty of whom I could not find there was any reasonable objection.

Thursday, 12, and the two following days, I examined the society in Bristol. Still I find the greatest part to be in peace and love, and none blamable as to their outward conversation; but life, power and "struggling into God" are wanting; few are agonizing to be altogether Christians.

Cork.—I found many growing in grace, many rejoicing in the pure love of God, and many more, who were earnestly panting after the whole mind that was in Christ.

Sunday, 20.—I found much enlargement in applying to a numerous congregation the lovely account given by St. James of 'pure and undefiled religion.' In the afternoon I preached a funeral sermon for Mary Charlton, an Israelite indeed. From the hour that she first knew the pardoning love of God, she never lost sight of it for a moment. Eleven years ago she believed that God had cleansed her from all sin; and she showed that she had not believed in vain, by her holy and unblamable conversation.

#### A Child's Vision of Heaven.

BY REV. B. W. GORHAM.

DEAR BROTHER DEGEN:—During a recent visit to Rochester and its vicinity, for the purpose of attending a camp-meeting, I became acquainted with a Mrs. J., of Batavia, N. Y., and one of her daughters, a girl nine years of age. The mother seemed to possess a Christian character, strongly marked, and I noticed, in the daughter, an apparent thoughtfulness and calmness, not usual in children of her years. She is above medium size, in apparent good health, the muscular system is well devel-



oped, brain large, but apparently in a healthy, normal state; she sleeps regularly, and eats also, regularly, though since the remarkable occurrence, which I am about to relate, she has, at times, complained of a choking sensation on attempting to take her meals. The family consists, or did consist, of five children—a daughter of eleven years, the subject of this narrative, nine, a daughter, seven, a son, William, four, and a daughter, Harriet, two. William and Harriet died, the one on the twenty-seventh of last September, and the other five days after.

The oldest daughter was converted in January last, and the second and third daughters were converted in February. The second is the one of whom I write. She was converted at home, in family prayer, and at the time she seemed to be lost in the contemplation of the glory of God, and continued long in adoration and praise. From that time forth, each evening, she seemed to get lost to all earthly things, while praying in the family prayer-meeting, and often prayed till checked by one of her parents.

About two weeks after her conversion the father and mother spent the evening out, leaving the three young sisters, and their cousin, a young lady, at home. During the evening the said young lady was converted. When Mr. and Mrs. J. returned the evening was far spent, and they proposed a season of prayer, briefer than usual. The eldest daughter prayed first, and was followed by the second. As usual, she was soon apparently lost to all things earthly, and more and more absorbed in the contemplation of the glory of God, and the realities of the eternal state. Her voice changed, and her language assumed a character altogether unlike herself. Her mother suggested that it might be best to stop her, but her father said, "Let her have it out." The change went on, both in her tone and language, until the whole scene became unearthly in its solemn and awful interest. Twenty minutes had now elapsed since she

began to pray, when she said, "Jesus! Let me say three words more." She uttered another sentence or two, and then falling gently sidewise on the floor, became entirely silent. Her breath ceased entirely, and there was at first no pulse, but a slight tremor of the heart.

The countenance became deathly, the eyes were closed tightly, and the jaws set. A clammy sweat, like that of a person dying, appeared upon the skin, and the limbs would remain fixed wherever placed. She was laid upon the sofa, and remained, with substantially the same symptoms, one hour and a half from the time when she first fell or sank over on the floor. She then came to herself, and opened her eyes, exclaiming "Glory! Ma, I did 'nt want to come back here. I asked Jesus if I might stay, but he said, 'Your time is not yet come, your work is not yet done, but you will soon be here.' I have been to heaven. I saw God on his throne, and I saw Willie and Hattie." "Where did you see them?" "They came out of a bed of flowers that never decayed, and they kissed me. The flowers are of all manner of colors, very beautiful. They asked me if I came to stay, and I asked Jesus again if I might stay, and he said 'No, but you will soon be here, and *the gates will be wide open.*' I saw twenty-four elders on one side of the throne, and they all had crowns, with twenty-four stars in each. The stars were in four groups, and each front group had twelve diamonds, *of various colors.* Each of the elders had a Bible in his hand, printed in gold letters. God was asking them questions on 2 Kings iv. 1, 2, 3. out of a Bible on the throne, larger than our large table. Here she repeated the verses, though her mother says she did not know them before. "They were answering in concert." "Had God a crown?" "Yes, and it was like a flame, and gave light to the whole world there. Heaven is not a building, but a large world. The eyes of God were like fire, his hair was white, and his throne was larger than any building, and looked like



white marble. On the wall, behind the throne, were the ten commandments, written in gold. There were other verses on the throne." Here the child repeated a considerable number of verses, which her parents had never before heard, and which she has now forgotten herself.

"I also saw the archangel, with his trump, on the other side of the throne. He was sitting down most of the time, and I sat by his side, and between him and his trump. All about the throne there were robes and crowns for the faithful, thousands of them, of all sizes. I saw millions of infants there. They were nearest the throne, and the children next right in front. There were a great many seats, which all looked like white marble, all around the throne. There was a beautiful place, where they sometimes marched. There are no high seats, but some are nearer the throne, these are for the children. When they marched we went two by two, then, pretty soon the archangel sounded his trump, not very loud, and we all sat down. Then Diantha Firman\* came and kissed me, and asked me if I had come to stay. Each child carried a palm and a Bible, which looked like gold." Here she broke forth in singing, in unearthly strains, some enrapturing stanzas, and when she was through she said, "the angels sing so, ma." Soon after this she sang again; and in the course of her communication she performed thus some three or four pieces, which she said she had heard them sing in heaven. In every case the tune and the words were new, and the performance, though exceedingly quiet, was overwhelming in its effects upon the listeners.

"I saw all my uncles and aunts, and I knew them, and I saw millions of people besides.

The angels all had harps, and were flying all through heaven. I could not see their feet, their robes were very long, and they seemed to use their wings in moving when they were on the ground.

\* A little girl, daughter of Rev. Mr. Firman, that had died a few months before.

I saw the sea of glass. There was one straight street through heaven. The tree of life was on one side of the street, in the middle of heaven. It bore twelve kinds of fruit—six on each side. There was another tree that bore grapes, on the side of the street opposite the tree of life. The grape tree was very high; the branches ran out very far, and then bent over, and hung down to the ground, like the branches of the weeping willow. The fruit grew in clusters from the bend—the curve, to the ground. The grapes were as large as my two fists." Here the child made the first motion after the trance, except of her organs of speech, by bringing her two fists together. "Did you eat of it?" "No!" she said with surprise, "it is for the redeemed. They drink wine there. All the Patriarchs, and Apostles, and other people that have been in heaven so long, wore white, and their garments were not soiled or old. There is no dust in heaven. I asked Willie and Hattie, Do you want to go back and see ma. They said 'No, but we want ma to come to this beautiful place.'" "Did they look as they used to here?" "Yes; only more beautiful." "How did you get to heaven?" "Jesus came right here in this room, and took me in his arms." "How long did it take you to go to heaven?" "Not a minute. He flew away with me, and set me down in heaven where Willie and Hattie were in the flowers. They both wore crowns, and there were six stars in each."

These statements were taken from the lips of Mrs. J., who thinks the order of the several particulars, as related by the child, was the same in all material respects, as here given. The night was far advanced before the statements were closed. The recollection of the child, touching most of the particulars, remains yet entirely distinct, and the statements have been several times repeated to her parents—always in the same order. A profuse perspiration was upon her during the whole time, and to prepare her for bed all her garments



were changed. In odor and appearance, they were like those taken from a corpse after the death-struggle.

For three days she was not able to take food, but on attempting to eat, complained of choking. The same symptom, has frequently exhibited itself since, to a greater or less extent. She says the Savior has sanctified her soul; and, strange as the words may sound in some ears, she does seem to me, to exhibit the fruits of the Spirit in their maturity. Her mother says, that so far as she knows, her daughter has not, since that time, even for a moment, exhibited any temper not in perfect accordance with the Spirit of Christ, though she is generally cheerful and sometimes playful. Her manner in prayer has greatly changed. She approaches God with deep reverence and awe, utters a few simple petitions, and relapses into silence. Her nervous system, though apparently sound, does not endure hard study. She told me she would be glad to die and go to heaven now, if the Savior would let her; but she did not understand him to mean, when he told her she would soon be there, that she would certainly die before she should grow up to be a woman.

Persons who shall read this account, will be likely to ask two or three questions in regard to it.

They will very naturally ask, are the statements reliable? I have given them from the lips of the mother, as corroborated by the daughter. None were present but the family, on the evening referred to, but the intimate friends of the family imply in all their allusions to it, the most unquestioning credence of the account, as a statement of facts; the persons concerned being evidently altogether above suspicion in the opinion of their neighbors. The known character and habits of the child are in accordance with the supposition of the sincerity and honesty of her statements. Her manner, while making the statements to me, impressed me deeply. I told her that her mother and myself had been con-

versing about the remarkable exercises which she had last spring, and that I wished to publish an article about it in the Guide. She sat with her eyes fixed upon the ground, but made no response. I then read the notes to her, which I had made of the account, as given by her mother, with a view to ascertain if it were in any point incorrect, touching what she saw and heard on the occasion referred to. During the reading, she seemed oppressed with a sense of awe—her chest heaved with deep emotion, and she answered my questions with apparent reluctance and in monosyllables. Several questions she could not be prevailed on to answer at all. This deep reverence of the child's manner, and her reluctance, until motives of piety were set before her, to have the matter inserted in the Guide, impressed me, as in striking coincidence with the manner of the Rev. Wm. Tennant, of New Jersey, who, when a young man, lay in a trance three days, being favored with a vision of the heavenly state. It is known that he never mentioned the thing as a matter suited to ordinary conversation, and that, occasionally, when in the presence of an intimate friend or two, if he spoke of it at all, it was in few words, and with the deepest solemnity.

Some will ask, "Was it a trance?" I see no reason to assert the contrary.

Some will object that the view it gives of God is too little elevated—too physical. But her view was strikingly like that of John the Revelator—"his head and his hair were white like wool, as white as snow, and his eyes were as a flame of fire."—Rev. i. 14.

Some will question the propriety of publishing this account. The reasons for doing it are, that the facts are of sufficient interest, as it seems to me, to make them well worthy of permanent record; and I feel it to be a privilege, both to myself and those around me, to contemplate often, and with deep attention, the state of the glorified. It is an element of power in any Christian man to live habitually with heaven in his



eye. I am persuaded every devout mind will be quickened and inspired in the perusal of the account, as my own soul has been greatly refreshed in the preparation of it.

I am, very truly and affectionately, your  
brother in Jesus, B. W. G.  
Scranton, Pa., June 30, 1858.

### A Voice from the Episcopal Church.

BY M.

I HAD been many years a Christian by profession, but was not living a consistent Christian life, when the preaching of a faithful evangelist, aroused me to a sense of Christian duty and privilege. I longed for a higher life, and devoted much time to seeking it. Through the recommendation of a good Methodist brother, I made use of these words in prayer, "Lord, grant that the blood of Jesus Christ, thy Son, may now cleanse me from all sin." Appropriating faith was granted to me, and I was admitted to the glorious liberty of the children of God. Oh, the precious keeping power that there is in Jesus. He keeps me from all known sin; I praise him for his finished work; for his mighty power, for his great salvation. Oh, may those who read "the Guide," be willing to be saved from all sin. Simply go to Jesus, in complete self-abandonment, if you have already been justified; and seek to be cleansed from all sin, in the believing use of the words of prayer, that I have mentioned, and the work will be effected. You shall then enter upon the life of faith, the king's highway of holiness, and then shall you be in a condition to grow in grace. If there were but two verses in the Bible, and those "The blood of Jesus Christ cleanseth from all sin," and "God will not suffer you to be tempted above that ye are able" to bear, but with the temptation will also make a way of escape, so that ye may be able to bear it;" it seems to me that our whole probation is covered—our

past life by the first, our future by the second. Oh, inquirer after sanctification, look not back; remember that there is "no armor provided in the gospel for the back." Go steadily, perseveringly, *prayerfully* forward.

PROFESSION.—"Oh! I don't *profess* what brother A. or sister B. does, you must not expect so much of me." Is that what we hear you say, Christian friend? Or, have you not had such a thought, although you did not express it? We cannot believe you would say this, if fully aware of what you were doing. You do not realize that you are making *your profession* the standard of duty. If others have sought higher attainments in the divine life, have they done anything more than their duty, and consequently, have they done any more than what is your duty? Because the sinner does not *profess* to be a Christian, is it any less his duty to become one? Does *God*, or do *we* excuse his course, because he is continually crying out, "I don't *pretend* to be good?" When, therefore, you see the holy, consistent course of some *devoted* Christian, stand out in striking, almost painful contrast with your own, do not skulk behind the parapet of non-profession, to obtain shelter from the arrows of conscience; but say in the spirit of humble determination, "what the grace of God has accomplished for others, it can do for me," and seek very earnestly to become *all* that he would have you be. ANNIE.

USES OF INFIDELITY.—"Since the human heart will disbelieve, God brings good to his kingdom and profit out of infidelity. While infidels have most severely scrutinized the Word of God, their conduct and life have served as a foil to set off in clearer view the inexhaustable wealth of that volume; their criticisms even serving like the snouts of swine, to disclose subterranean mines of valuable truth, to which the undisturbed indolence of Christians would not be likely otherwise to penetrate."—[Sherman.



## Thoughts from my Scrap Book.

BY ABBIE F. SANBORN.

WHAT are the joys of this life, for which we would lose the inheritance of life everlasting—an eternal home with the redeemed, and the king of glory? What are the fleeting pleasures of the moment, and which, indeed, leave no satisfaction compared with the lowest place at the holy feet of Jesus? where all is peace and joy!

What is this life? A fleeting dream, an hour of peril, an insecure foothold upon the verge of eternity, a moment of chance and change; and, without a hope in heaven, is like the frail barque that, without anchor or compass, drifts on, on, borne now this way, now that, with every changing gale, till at last, it sinks to rise no more forever.

I stood for a moment, to watch the gay flitting of a sweet, wildwood bird of song. Its note of perfect melody, filled me with lightness and joy. How much of beauty and pleasure surrounds us here, I thought, as the tiny creature poured forth its little being in melody. But hush! a half smothered cry—the sweet song is hushed, an arrow quivers in the tiny breast, and, with folded wing, and silent voice, the glad thing of but a moment since, has become as though it had never been.

I gazed upon the transcendent beauty of the "western evening sky." The hour was sunset, and the full glory of heaven lingered o'er the scene. The clouds were wrapped in crimson, purple, and gold, shedding a halo on all around, till humble earth was like a new creation, a land elysian, a golden bower of love and beauty. All objects seemed clothed with a life and light, that was not of earth! My whole soul uplifted with love and adoration to the Creator, the God of light and darkness, the all-wise director of the sun's undeviating, trackless course, I felt a full sense of the infantile weakness of frail, suffering, incompetent man, when placed in comparison with the full power, the all-perfect might of God!

But, like all in this life, the unparalleled glory of the sunset scene faded and grew dim, as it gave place to the deep awe-inspiring night. Such a scene, like the full sublimity of heaven, is too pure, too perfect for earth; and we leave our watch upon the mountain's steep and return again to humbler views, and a less inspiring occupation, feeling within us that here, on earth, all that's bright and beautiful must pass away.

As is the "western evening sky," the glories of the declining sun, betokening as it were, the approving smile of the Divine Author, so is the evening of life to the exemplary Christian. Calmly and gently he sinks into the outstretched arms of Jesus, while a sense of the divine love and approval, creates an indescribable halo of glory and bliss around the scene.

UNUSED TALENT.—"There is, in every period of the world, and in every place, much obscure and buried talent. In obscure and rural retreats there may be bright gems of intellect; in the low haunts of vice there may be talent that would charm the world by the beauty of song or the power of eloquence; among slaves there may be mind that, if emancipated, would take its place amid the brightest constellations of genius. The great endowments of Moses, as a lawgiver, prophet, and statesman, as those, also, of Daniel, sprang from an enslaved people. And it is not too much to say that the brightest talent has been found in places of obscurity."—[Barnes.]

THE WORD OF GOD.—"It will be of great use to us in the way to heaven, to consider what is written in the law. It is our duty to read it, to read it with understanding, and to treasure up what we read, so that we may produce it when needed. To this we must appeal, by this we must try doctrines and disputes; this must be our oracle, our touch-stone, our rule, our guide. If there be any light in us, it will have regard to this light."—[Henry.]